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Globe Outline Series

HISTORY OF EDUCATION

BY

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HUNTER COLLEGE, CITY OF NEW YORK

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PREFACE

THE Outline of the History of Education in Ancient, Medieval, (Part I) and Modern Times (Part II) has been organized to make available a stimulating guide for high school, normal school, and college students of the subject, as well as for teachers desiring a compact summary of the field. Based upon years of classroom teaching of the material in college, normal school, and extension courses for teachers, it is designed to meet the needs of many groups.

Because they have been found helpful to students in the classroom, the following features have been incorporated:

1. **Chronological graphs** to aid in fixing a time perspective for the big movements. This device has been used as a substitute for the interspersing of dates throughout the text.

2. **Lists of questions** at the close of each chapter or topic. These have been given to facilitate self-testing. An inclusive list of such questions has also been appended at the end of each part of the book.

3. **Parallel column arrangement** in some places to bring into prominence significant contrasts and comparisons.

4. A **chronological drill** at the end of Part I for a rapid identification of names and outstanding events.

5. A **false-true test** at the end of Part II to afford exercise in testing educational statements in the light of the facts presented in the body of the Outline.

An acknowledgment is due to hundreds of former students whose reactions to various methods of organizing the subject have evolved the plan here used.

P. R. V. C.

New York City,
January, 1921.

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HISTORY OF EDUCATION

ANCIENT AND MEDIEVAL TIMES

CHAPTER I

INTRODUCTION

I. **Meaning of the Term Education.**—A great variety of definitions have been formulated, but it is helpful to think of them as either *objective* or *normative*. Objective definitions attempt to state what education is as a process, normative definitions attempt to state what that process should aim at. It follows that the normative definition of education will depend on the aims (ideals, norms, standards) prevailing at a given time or place. The Spartan held different aims from the medieval monk, and the monk from the twentieth century American. Hence the normative definition of education of the three would differ accordingly.

A. **Example of an Objective Definition.**—"Education is the resultant on the individual of the sum total of the influences of life." This would include all influences save those covered by the term heredity.

Second Example of an Objective Definition.—"Education is the influence on the individual of the school, so-called." This is much narrower than the preceding, since it eliminates such influences as the theatre, family, church, etc. It is the influence of the school, so-called (*i.e.*, the institution set apart to mould the immature members of society) which constitutes education.

B. **Example of a Normative Definition.**—"Education is a preparation for eternal happiness with God." Here beatitude after death is the paramount aim or ideal; education is defined accordingly. The history of educational theory and practice presents a rapidly shifting series of normative definitions, paralleling the rapidly shifting ideals or norms of different times and places. But in spite of the differences among these statements of what education should aim at, it is possible to formulate a normative definition which will include them all, as follows:

C. **A Working Normative Definition of Education.**—"Education is the means by which peoples have attempted to realize their ideals." ("An ideal is an idea pursued."—Horne.)

D. **Relation Between the Two Types of Definition.**—The normative definition states the aim, the means by which peoples have attempted to realize their ideals; the objective definition states the process, through the influence on the individual of the school, so-called. The implications of this definition are:

1. The study of the education of a people must take cognizance of the background of social, political, religious, and other ideals of that people, since education is an attempt to realize these. For example, the education in Prussia before the World War would be unintelligible without a knowledge of the ideals crystallized in the word "kultur."
2. The study of education must draw back the curtain and discover what institutions other than the school are contributing to the life of the people under consideration. For example, to properly evaluate the work of the school in ancient Athens, its work must be studied in the perspec-

tive created by its relations to the free theatre, the democratic assembly, the Olympic games, and the popular juries.

3. The study of the history of education must be broader than itself; it has been called "the history of civilization."

II. **The Perennial Problem of Education.**—Since education influences the *individual,* and since it attempts to realize the ideals of *society,* there arises the unceasing problem, the harmonizing of individual development with social demands. The study of the history of education will be illuminated and unified if the panorama of theories and practices as it passes in review is thought of in relation to this problem. In general, two attitudes towards the problem can be recognized among early peoples:

A. Attitude of **Oriental** Countries Towards the Problem.—Here education is for the perpetuation of existing standards, not for individual development. India, Egypt, China, and Persia are good types of this attitude. The Jews mark a transition to

B. Attitude of **Occidental** Countries Towards the Problem.—Here there is recognition in varying degrees of individual development, and an attempt to balance the two sides of the problem. Sparta, Athens, and Rome are the types usually selected for study.

CHAPTER II

TYPE ORIENTAL ATTITUDES TOWARDS EDUCATION

I. Basis of Selection.—Historically the most important racial groups are Aryan, Hamitic, Turanian, and Semitic. Educationally the most important representatives among the early peoples of these racial groups are (1) of the Aryan, Hindus and Persians, (2) of the Hamitic, Egyptians, (3) of the Turanian, Chinese, (4) of the Semitic, Jews.

II. Hindu, Egyptian, Chinese, and Persian education can be considered under three heads:

A. **View of Life.**—This will give an insight into the ideals which education attempted to realize among these peoples.

B. **Social Classes.**—This will indicate the kinds of people to whom educational opportunities were offered.

C. **Attitude Towards Change.**—This will place these systems with reference to the perennial problem of individual development *vs.* conformity to social standards.

III. **View of Life.**

A. **Hindus.**—The peninsula was settled about 2000 years before the Christian era by an Aryan people. Some determining influences were:

1. Enervating, debilitating climate; rich and fertile valleys made it possible to get a living without proportionate labor. Hence (*a*) little natural science developed, and (*b*) a powerful soldier class arose to defend the country against aggression.

2. Great climatic vicissitudes beyond human control, leaving suffering and misery in their wake. Hence fatalism; the world an illusion, Brahma, the World Spirit, alone is real; end of existence loss of personality and fusion with Brahma. Some practical corollaries were (*a*) growth of a body of sacred literature, the Vedas, (*b*) growth of a leisure class, the Brahmins, who constituted the priestly and ruling class, (*c*) another religion, not conducive to idleness, worked out for the masses; an idolatrous polytheism—worship of particles thrown off from Brahma (Vishnu), (*d*) Brahmin class had strong motive for controlling teaching function, (*e*) and in suppressing democratic movements, *e.g.*, that under Buddha.

B. **Egyptians.**—Some determining influences were:

1. Annual inundations of the Nile; Egypt "the granary of the world." Hence (*a*) natural science developed to solve problems created by the Nile, and (*b*) powerful soldier class to defend country against aggression.

2. Belief in personal immortality *vs.* Brahminism; belief that the double (ka, soul) wandered in search of the body after death. Hence (*a*) statues and pyramids to house the ka religiously inspired, (*b*) embalming to preserve the body for the return of the ka, (*c*) propitiation of natural forces on which economic welfare depended (Nile, sun, etc.), (*d*) development of sacred literature around this religious conception, (*e*) building inspired by religious motive, embalming, custody of the sacred literature, under control of religious class; Egypt a theocracy.

C. **Chinese.**—Some determining influences were:

1. An economically self-sufficient country protected by topographical conditions from outside attack. Hence (*a*) not subject to changes which result from contact with other civilizations, (*b*) no powerful soldier class developed, vs. India and Egypt.
2. Work of Confucius, a provincial prefect (c. 500 B.C.), in codifying the old standards and customs. Hence (*a*) this compilation, the Five Classics and the Four Books, became the guide to conduct, the Chinese Bible, (*b*) thorough familiarity with it was a prerequisite to official positions.
3. Worship of ancestors. Hence (*a*) the head of the family discharged the sacerdotal functions and nó powerful priest class developed, vs. India and Egypt.

D. **Persians.**—Some determining influences were:

1. Bracing climate and relatively barren country. Hence (*a*) aggressive characteristics of the Aryan race not lost as in India, (*b*) as population increased, there was a need for predatory raids on neighboring countries, and so a motive for conquest and world empire, (*c*) importance of the soldier.
2. Persian life a struggle, both in an economic and a military sense; this reflected itself in Persian philosophy. Hence (*a*) life a dualism; Ormuzd the god of good vs. Ahriman the god of evil; Ormuzd became identified with the sun and fire, (*b*) priest class, the Magi, arose, and had duties connected with the sacred fires, (*c*) the struggle individual as well as cosmic; there

was a moral element in Persian philosophy vs. the bargaining with the gods in Egypt.

IV. **Social Classes.**

A. **Hindus.**—In India there was a rigid caste system; accident of birth determined political, social, and educational opportunities; caste could be lost by marriage into a lower caste, but caste could not be gained. The social classes with their educational opportunities were:

1. Brahmins (priests, teachers, rulers). Education received from Brahmin teachers in parishads or colleges, the chief content being the sacred literature (Vedas).
2. Soldiers. Education received was vocational, bearing directly on a career in the army; in modern times education in three R's and religious observances suitable for the caste in elementary schools; members of this caste sometimes admitted to parishads.
3. Merchants (employers of labor). The home the chief educational institution; in modern times education in three R's and in religious observances suitable for this caste in elementary schools.
4. Sudras (laboring class). No education at all; as in Greece, the upper classes in India rested upon the backs of a large submerged population.

B. **Egyptians.**—In Egypt there was a partial caste system; opportunities to enter vocations other than those of one's father existed. The social classes with their educational opportunities were:

1. Sacerdotal Class (priests, teachers, administrators). Education in the Temple colleges stressed practical or vocational content (religious literature, ceremonial, etc.).

2. Soldiers. Elementary education in private schools, military training in the army. Special training at the Temple colleges was open to those of marked ability (scribe, architect, physician, singer, etc.).
3. Industrial Class (those not included in the other classes). Education of an elementary kind in private schools, vocational preparation by apprenticeship. As in the case of the soldier class, higher training was theoretically open to those of unusual ability; in practice it was not often taken advantage of.

C. **Chinese.**—In China there was no caste system; conditions did not lead to the development of either a priestly or a military class. Theoretically, the private schools and the public examinations were open to the males of all classes; practically, since schools were private and since preparation for examinations necessitated much leisure, many were shut out from both. The two outstanding features of Chinese education were:

1. Schools, chiefly elementary, but a few academies for higher training. All private and concerned with teaching the exceedingly difficult literary language and the sacred books.
2. Examinations. There were three chief examinations: the first at the county seat, the second at the provincial capital, the third at Peking. A degree, distinctions, privileges, and vocational opportunities were bestowed upon the successful candidates in each. These examinations tested memory of the sacred books and ability to write literary Chinese.

D. **Persians.**—In Persia there was no real caste system. With the exception of the royalty and he-

reditary priesthood, class distinctions were in terms of wealth, not of blood. The chief educational features were:

1. Systematic higher education for the hereditary Magi, stressing the sacred literature (Zend-Avesta).
2. Special military training, probably under state control, for aristocratic boys.
3. Apprenticeship the chief means of preparing lower class boys and girls for practical life.
4. The family was the chief school for all classes; morality, especially truth-telling, emphasized.

V. **Attitude Towards Change.**

A. In India, Egypt, and China, the attitude was one of hostility.

1. In *India,* the Brahmins (rulers, teachers, priests) jealously guarded against innovations which might call into question their special privileges and class prerogatives.
2. In *Egypt,* the practical demands of peculiar topography and of religion forced some changes in surveying, engineering, architecture, and the decorative arts—and education took notice of these changes. But progress took place only to the point of satisfying practical and religious demands, then stopped. Further development along these lines in Egypt—knowledge for its own sake and art for beauty—awaited the versatile hand of the Greek at Alexandria.
3. In *China,* "those were chosen to rule in the present who were best able to conserve the past." There was no individual development beyond catching up with the customs, language, standards, etc., of the past.

B. In *Persia,* the attitude towards change was more

friendly. Contact with other peoples, the growth of a heterogeneous empire, forced a more liberal attitude. But Persia gave way to the vigorous Macedonians. "Persia, which might have proven the first type of Aryan progress, was forced to hand over the torch to the Athenian Greeks."—Graves.

VI. Significance of the Date 500 B.C. in Connection with the Educational History of India, Egypt, China, and Persia.

A. **India.**—Buddhism, the democratic revolt against the Brahmin view of life arose about 500 B.C.

B. **Egypt.**—Conquest by the Persians, which brought to an end the distinctive civilization on which the educational system described was based, took place about 500 B C.

C. **China.**—Confucius was collecting and writing the Five Books and the Four Classics which were so to influence Chinese education, about 500 B.C.

D. **Persia.**—Formulation of the religious conception of a struggle between Ormuzd and Ahriman, which colored Persian life and education, about 500 B.C.

QUESTIONS

(1) Show how national ideals influenced education among (*a*) the Hindus, (*b*) the Chinese, (*c*) the Jews.

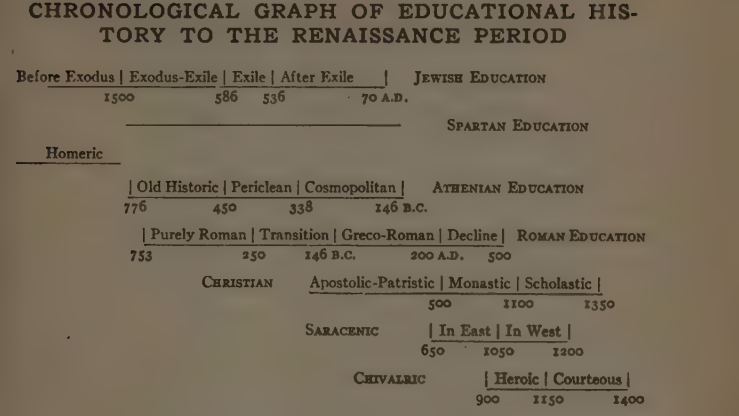
(2) Show how a knowledge of the history of oriental education may be of value to the modern teacher.

(3) Describe the native system of education that has prevailed in India or in China and show how this system is responsible for the conditions that have so long existed.

(4) Why does a knowledge of the ideals and practices of a nation aid the students in understanding its educational system? Give an illustration.

(5) To what extent was there state control of education in India, Egypt, China, Persia?

CHRONOLOGICAL GRAPH OF EDUCATIONAL HISTORY TO THE RENAISSANCE PERIOD


Before Exodus | Exodus-Exile | Exile | After Exile | JEWISH EDUCATION
1500 586 536 70 A.D.
SPARTAN EDUCATION
Homeric
| Old Historic | Periclean | Cosmopolitan | ATHENIAN EDUCATION
776 450 338 146 B.C.
| Purely Roman | Transition | Greco-Roman | Decline | ROMAN EDUCATION
753 250 146 B.C. 200 A.D. 500
CHRISTIAN Apostolic-Patristic | Monastic | Scholastic |
500 1100 1350
SARACENIC | In East | In West |
650 1050 1200
CHIVALRIC | Heroic | Courteous |
900 1150 1400

Note on Chronological Graph.—This graph is designed to aid the student in visualizing the major periods of educational history before the Renaissance and in avoiding glaring anachronisms. Some of the delimiting dates are of necessity arbitrary and must not be taken too literally. For example:

A. The date 146 B.C. is given for the close of Athenian education. This is not to be interpreted as meaning that Athenian influence in education came to an abrupt end; Athenian influence continued to play an important part, but through Roman forms and institutions. The date signifies the conquest of the Greek city-states by Rome and their annexation as a province of the Empire.

B. The date 1100 A.D. is given as marking the close of the Monastic Period. Obviously this is not to be taken literally, for monastic schools have continued in existence to the present time and the monastic ideal found expression later in the work of the Jesuits, Dominicans, Franciscans, Christian

Brothers, and numerous other educational groups. The date signifies the beginning of a movement in Christian scholarship which placed emphasis on elements not stressed in the six preceding centuries, the Scholastic Movement.

CHAPTER III

JEWISH EDUCATION

I. Chronological Graph.—The main time divisions of Jewish education may be represented as follows:

Before Exodus	Exodus to Exile	Exile	After Exile
c. 2300 B.C.	c. 1500 B.C.	586 536	70 A.D

II. **Chief Contributions of the Jews to Civilization.**—These were:

A. A monotheistic religion, differing from that of the Brahmins (1) in that religion was closely connected with conduct, and (2) in that Jehovah was the God of all the Jewish people, not of a special class.

B. A basic code of ethics, the decalogue.

C. The most influential contribution to world literature, the Bible.

D. The conception that education should be for all, regardless of class status; this not only recognized in theory, but put into practice.

III. **Jewish Education before the Exodus.**—The period from Abraham, under whose leadership the Hebrews migrated from the east side of the Euphrates into Canaan (Palestine), including the wandering into Egypt and the sojourn there, and closing with the deliverance from Egypt under Moses.

A. The *aim* of education was religious, moral, and vocational.

B. The *organization* was in terms of the family; the father was priest, teacher, and ruler (patriarchal stage of development); the mother shared the burden of instruction, especially of the girl.

C. The *content* does not seem to have included the formal studies, reading, writing, and counting; these were added after the Exile.

IV. **Jewish Education from the Exodus to the Exile.**—The period beginning with the deliverance from Egypt under Moses, including the nomadic life in the Sinaitic Peninsula, and the return to Canaan. Economically, the Jews passed through the pastoral into the agricultural stage. Politically, they passed through the tribal into the national stage, first through the rise of the judges, then of the kings beginning with Saul. During this period the kingdom divided into two parts, Israel and Judah; Israel was conquered by the Assyrians (hence the "ten lost tribes"), Judah by the Babylonians.

A. Period of Nationalization.—Three great forces were operative during the period to weld the Jews into a nation: (1) the Temple, where all male Jews were under obligation to attend three times yearly (Passover, Pentecost, Tabernacles), to commemorate Jehovah's goodness to the Jews, (2) the Prophets, who arose in times of moral and religious backsliding, and who were both patriotic and religious revivalists, (3) the presence of a common enemy (the Philistines).

B. The *aim* of education was religious, moral, and vocational.

C. The *organization* was still in terms of the family as school. But (1) training for the priests (who

had taken over the religious functions from the father at the Exodus) and for the scribes was now necessary, and (2) preparation for their work was needed by the lay prophets, which led to the so-called "schools of the prophets."

D. The *content* was the history of the Jewish people and of Jehovah's dealings with them, the explanation of the feasts as they recurred, the Jewish law as found in the Pentateuch, the psalms and the proverbs. The vocational element consisted of a trade for the boy and training in homemaking for the girl. The formal elements were not generally taught. But (1) priests and scribes made a more systematic study of Jewish history and law, and (2) prophets studied Jewish law, sacred music, and poetry.

V. **Period of the Exile.**—During the Captivity in Babylon, the Jews learned three lessons which profoundly influenced them upon their return to Canaan. These were:

A. The significance of a rigid observance of the Law (Torah, Pentateuch). The Temple had been destroyed at the Exile; it was the Law which served as a unifying force while the Jews were in captivity.

B. The danger to national strength and solidarity of falling away from lofty standards of morality and religion; this had led to their own downfall, it was exemplified again in the collapse of Babylon before Persia.

C. The existence of a teaching institution outside the home, with a special class discharging the function of teacher.

VI. **Jewish Education after the Exile.**—The period beginning with the return from Babylon, including the

Persian protectorate, the rule of the Ptolemies and of Syria, the short-lived independent religious state under the Maccabees, and closing with Roman rule and the destruction of the second Temple by Titus.

A. **Growth of a New Teaching Class.**—The *Scribes* (Sopherim, Scripture Scholars, later Rabbins), whose duties had been clerical before the Exile, became the authorities in matters relating to the Law. Their position in Post-exilic education was:
   1. They made a systematic study of the Jewish Torah (now reduced to writing), in institutions called *synagogues*.
   2. They expounded this Torah to the people at the synagogues on the Sabbath.
   3. They exercised judicial functions in cases arising under the Torah.
   4. Their decisions and their commentaries upon the Torah, later collected and reduced to writing, constitute the Talmud.
   5. They were trained for their work at a college (Beth ham-Midrash, House of Instruction) where they studied under scribes of established reputation. This higher course stressed the analytic study of the Torah, of its interpretation, and foreign languages, particularly Greek.
   6. They were the teachers in the elementary schools for the people when these were established.

B. **Growth of Elementary Schools.**—These began as voluntary in the second century before Christ, became compulsory in Jerusalem in 75 B.C., and then in every province and town in 64 A.D. by decree of Joshua ben Gemala, High Priest.
   1. The *aim* in these schools was moral and religious, the vocational aim still being vested in the father.

2. The *organization* was in terms of the synagogue for males, but the home for females. Some notable features were (*a*) compulsory attendance, (*b*) rich and poor studied together, (*c*) no teacher was to have under his tutelage more than twenty-five pupils, (*d*) strict qualifications for teachers; they must be married, mature, able, (*e*) work was divided into two parts on the basis of age, from 6 to 10, and from 10 to 15.
3. The *content* for the 6 to 10 period consisted of reading, writing, and simple arithmetic (cumbersome notational system prevented advanced work); the Pentateuch was the chief reading text. The content for the 10 to 15 period consisted of reading and explanation of the Mishna (first part of the Talmud). Content beyond the age of 15, if education were continued, was the Gemara (second part of the Talmud).
4. The *method* stressed oral teaching and dictation with large appeal to the memory. Talmud is replete with suggestions bearing on pedagogy (recognition of individual differences, appeal to various memories at time of teaching to insure better retention, use of mnemonic devices).
5. The *discipline* recognized corporal punishment as valid both in dealing with refractory conduct and with backwardness in lessons. It also included a strong appeal to emulation (rewards and prizes).

VII. **Jewish Education after the Dispersion** (after 70 A.D.).—The Jews founded elementary schools wherever they went, and in our own times, where public elementary schools fail to include their Law, their

language, and their history, some Jews will be found sending their children to schools under their own auspices which do. These schools may be Sabbath schools, all-day schools, or late afternoon schools, *e.g.*, Talmud-Torahs.

QUESTIONS

(1) Show how national ideals influenced education among (*a*) the Hindus, (*b*) the Chinese, (*c*) the Jews.

(2) What was the main purpose of education among the Hebrews? What was the attitude of these people toward industrial or practical education?

(3) Describe the system of education that existed in some Oriental country, touching on aims, methods and results.

(4) Describe the early Jewish education, touching on aims, subjects taught and influence on the home.

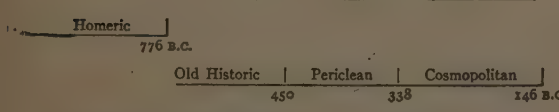
(5) Compare Jewish education before the Exile with Jewish education after the Exile.

(6) Show the influence of the following in Jewish educational history: Joshua ben Gemala, the prophets, the scribes, the Exile.

CHAPTER IV

GREEK EDUCATION

I. Chronological Graph.—The main time divisions of Greek Education may be represented as follows:



II. **Chief Contributions of the Greeks (chiefly Athenians) to Civilization.**—These were:

A. Art—individual masterpieces in sculpture and architecture; standards and forms upon which later art has been based (*e.g.*, three orders of architecture).

B. Literature—an important contribution to world literature (Homer); models, freely imitated in other literatures, of many types of literary composition.

C. Philosophy—specific systems destined to play a large part in the thought life of the world (Platonic, Aristotelian, Stoic, etc.); the formulation of some eternal philosophical problems, such as relation between changing and changeless worlds, etc.

D. Science—many of the specific beliefs of the Greeks have long since been superseded, but they are the earliest representatives of the scientific attitude of mind, of the spirit of research and investigation; contributions of permanent value in mathematics (Euclid) and physics (Archimedes); formulation of the laws of thought (Aristotle's Organon).

E. Political Theory and Practice—earliest attempts to inquire into the constitution of an ideal society; political democracy achieved in practice, but the Greeks never attained to social democracy; their city-states rested upon a large submerged disfranchised population.

III. **Historic Divisions of Greek Education.**—As noted in the graph on p. 17, the two Greek states usually selected for study are Sparta and Athens, Sparta as the best example of the Dorian branch of the Hellenic family, Athens of the Ionian branch.

A. Homeric Period (to 776 B.C.)—common to all the Greeks.

B. Sparta—no important time divisions.

C. Athens—three periods may be distinguished:

1. Old Historic Period—from the first Olympiad to the close of the Persian Wars.
2. Periclean Age—from the close of the Persian Wars to the Macedonian conquest.
3. Cosmopolitan Period—from the Macedonian conquest to the burning of Corinth, when Athens and the other city-states were annexed to Rome as a province (Achaia). But, since "captive Greece took captive her rude conqueror," Greek influence worked through Roman forms and institutions well after 146 B.C.

IV. **Greek Education During the Homeric Period.**—Chief sources of information are the Iliad and Odyssey of Homer.

A. The *aim* of education was practical and contained two elements, (1) the man of wisdom (Ulysses the type), and (2) the man of courageous action (Achilles the type). Each of these aims was to be tempered to avoid one-sidedness, courage by reverence for the gods, wisdom by wholemindedness (control of desires and passions by reason).

B. The *organization* for educational purposes was to be found in the family, the tribe, and the council.

V. **Spartan Education Compared with Athenian Education of the Old Historic Period.**

A. Aim of Education.

1. **In Sparta**—individual excellence for state usefulness, where individual excellence meant military excellence and public usefulness meant usefulness in time of war.
2. **In Athens**—individual excellence for state usefulness, where individual excellence meant fully rounded development (physical and intellectual) and public usefulness meant usefulness in war, but also ability to take an active part in

the rich institutional life of the city-state in time of peace.

B. Organization of Education.

1. **In Sparta**—formulated in constitution of Lycurgus, ninth century B.C. Salient features were: (*a*) complete state control from birth to death, (*b*) state council decided at birth whether child should be permitted to live, (*c*) education from birth to 7 in home under mother's care, (*d*) education from 7 to 18 in public barracks under older boys and state official, *pedonomus,* (*e*) education from 18 to 20 in same barracks as a captain over younger boys, (*f*) at 20 the oath of loyalty to Sparta was taken, (*g*) from 20 to 30 army training, actual warfare or mimic warfare (when Sparta was at peace), (*h*) at 30 citizenship, seat in public assembly, obligation to attend public barracks and to act as mentor to a younger boy.

2. **In Athens.**—Salient features were (*a*) much left to individual responsibility; certain stages of education private, (*b*) father had power to decide at birth whether child should be permitted to live, (*c*) education from birth to 7 in home, usually under a slave nurse, (*d*) education from 7 to 16 divided between two private schools, palestra and music school; boy in constant company of slave attendant, *pedagogus,* (*e*) education from 16 to 18 divided between attendance at a public school, the gymnasium, and informal civic training through presence at assembly, courts, etc., (*f*) at 18 the oath of loyalty to Athens was taken, (*g*) from 18 to 20 compulsory army training, the first year in Athens, the second on the frontier, (*h*) at 20

citizenship, assumption of definite duties in the assembly, on the popular juries, etc.

C. Content of Education.

1. **In Sparta.**—(*a*) *physical* element predominant; aimed at hardening the body and development of capacity to endure pain; running, jumping, wrestling, pancratium (any means of overcoming one's opponent valid), dancing in full armor (not for esthetic but for religious and patriotic purposes), (*b*) *moral element* aimed at traits conducive to successful soldiering; self-dependence in that Spartan boy was given insufficient food and compelled to forage for more; respect for elders; questions at the public mess table on civic and moral issues; intense patriotism through imitation of examples, (*c*) *intellectual* element slight; Laws of Lycurgus and selections from Homer chanted to Doric measure; drill in speaking to the point and without verbosity (hence "laconic reply"); reading and writing not usually taught.

2. **In Athens.**—(*a*) *physical* element carefully organized in palestra; bodily grace and harmony the aim; hence careful selection and gradation of exercises (*pentathlon*); in gymnasium, exercises more difficult and pre-military; disfigurement guarded against (hence pancratium rarely used); (*b*) *moral* element from Homer, the Greek Bible; service to city-state stressed; not as careful of this element as Jews, Spartans, or Romans (*e.g.*, entrusting boy to ignorant slave attendant); during period from 16 to 18 informal civic training through contact with elders, attendance at assembly, juries, etc.; (*c*) *intellectual* element provided in music school;

reading, writing, and counting a regular part o the work; Homer read, passages memoriz and chanted; music proper (seven-stringed lyre taught as sister art to poetry and accompaniments to be improvised by older boys to go with chanting of poetry; dancing for esthetic purposes.

D. Method of Education.

1. **In Sparta**—training rather than instruction; education through participation in activities with older boys and grown citizens as mentors; non-bookish; periodic examinations, but not to test memory; rather to test habits and capacities (*e.g.*, whippings before altar of Artemis Orthia to test ability to endure pain.)
2. **In Athens**—training rather than instruction; poetry through chanting of selections, music through actual playing and with older boys actual improvisation; civics not from books, but through attendance at places where civic activities were in progress; absence of written examinations; examining of skills and capacities.

E. Discipline in Greek Education.

1. **In Sparta**—infliction of pain on the body (corporal punishment) both (*a*) for moral breaches and (*b*) for mental inalertness; boys whose answers were verbose had the thumb bitten by the boy captain; grown citizen expected to punish the boy found acting improperly; fear of public disapproval appealed to (athletic contests under the eyes of the citizens); emulation extensively used.
2. **In Athens**—infliction of pain on the body; pedagogus had power of using it with his

charge; classes small yet in the 7 to 16 period the personal bond of affection between teacher and pupil could not have been an important disciplinary factor since these private teachers were held in low esteem (cf. scribes in Jewish education); state official, *sophronist*, supervised the boys' conduct during the 16 to 18 period; serious infractions of moral conduct dealt with by the Court of the Areopagus; emulation much appealed to.

F. Attitude Towards the Education of Women.—The above analysis applies to male education. With respect to female education, the two systems compared as follows:

1. **In Sparta**—the home was the school; there was no institution for girls corresponding to the public barracks for boys; aimed to develop mothers of sturdy and patriotic sons; the whole range of physical exercises was engaged in (even wrestling); singing and dancing were included for religious and patriotic purposes.
2. **In Athens**—education of women neglected; upbringing of children entrusted to slave nurses (often Spartan women in the later period); household duties to be learned by pick-up methods; cultured women (the hetæræ) were not in good standing, were not home women.

QUESTIONS

(1) Make three favorable criticisms and one unfavorable criticism on Athenian education.

(2) Give three prominent characteristics of Athenian education.

(3) Show in what essentials the education of the Athenians was superior to that of the Orientals.

(4) Compare education in Athens with that in Sparta as regards (*a*) control exercised by the state, (*b*) results secured.

(5) Describe Spartan education as to aim, organization and content.

(6) Gymnastics and music were the principal subjects in the education of Athenian children. State the scope and the purpose of each of these subjects.

VI. **Athenian Education During the Periclean Age.**—The age of Pericles in the strict sense of the term was from 459 to 431 B.C. But from the educational standpoint, it is more helpful to consider the period from the close of the Persian Wars (c. 480 B.C.) to the Macedonian conquest (338 B.C.) as a unit. This period is sometimes called the Periclean Age and sometimes the Period of Transition.

A. **General Character of the Period.**—After the successful conflict of the Greek city-states with Persia, to which Athens had been the chief contributor, important changes set in; these were of a political, social, economic, religious, and moral nature. Athens became the center of Greek life, the head of the Confederacy of Delos. New opportunities for personal aggrandizement opened up to the young men of the city. Stress on personal advancement as the goal of education was accompanied by a weakening of the old conception of service to the state. In the conflict of ideals which resulted, three groups of thinkers may be recognized, (1) the Sophists, (2) the Reactionaries, (3) the Mediators.

B. **The Sophists.**—These were the teachers who came to Athens to meet the demand for a new education in keeping with the changed conditions.

1. General Position.—Old standards of political and social life have lost their holding power through contact with outside influences; the individual must fall back upon himself and make

his own adjustments. "Man (*i.e.*, the individual) is the measure of all things."

2. Personnel.—The Sophists were colonial Greeks (therefore foreigners in the eyes of the old conservative Athenians); they had traveled widely and were familiar with conditions outside of Athens; there were among them some genuine scholars, but also some charlatans who were attracted to Athens by the prospect of financial gain and who brought discredit upon the name "sophist." Some of the great sophists were (*a*) Protagoras, who emphasized especially grammar, of which, for the Greek, he was the originator, (*b*) Prodicus, renowned for his fine distinctions in word usage, and (*c*) Gorgias, a skeptic in philosophy, who must have added force to the attack on universal, binding standards in morals, religion, and politics.
3. Reception.—Opposed by the reactionary group because (*a*) they were foreigners, (*b*) they accepted pay for teaching, (*c*) their name was presumptuous, "wise men," (*d*) their teaching aimed to prepare for personal advancement rather than for service to the state. Welcomed by the youth of the city who flocked to their lectures.
4. Teaching.—The **aim** of their teaching was twofold, (*a*) moral, in that they encouraged their students to work out their own adjustments to the "mores" (group customs), (*b*) vocational, in that they strove to train public speakers at a time when ability to speak convincingly was the open sesame to political preferment. The **organization** of sophistic education was in terms of meetings between the sophist and

those who paid to hear him; no school buildings eventuated from the movement. The **content** was varied, but grammar and rhetoric as aids to forceful speaking were stressed. The **method** was that of the lecture.

C. **The Reactionaries.**—These were the patriots who tried to stem the tide of individualism which was setting in in Athens.
   1. General Position.—Return to the old ideal of service to the city-state; the individual must be sunk in the citizen.
   2. Personnel.—(*a*) Pythagoras, who formed a brotherhood at Crotona (Italy) where interdependence and social co-operation were stressed, (*b*) Aristophanes, who held the sophists (with whom he identified Socrates) up to ridicule in his comedies, *e.g.*, The Clouds, (*c*) Xenophon, who brought to the attention of his fellow Athenians in the Cyropedia the Spartan ideal of state service.

D. **The Mediators.**—These were the philosophers, Socrates, Plato, and Aristotle, whose educational position may be stated thus: conditions have changed so that the old ideals and the old education are no longer adequate, but the individualistic position of the sophists will not suffice; a new basis of morality and education must be worked out.

E. **Socrates** (469-399 B.C.), first of the Mediators.—A native Athenian, regarded with suspicion by both Sophists and Reactionaries; ultimately condemned to death by an Athenian jury. Socrates wrote nothing; his educational ideas have come down in the writings of his pupils, Plato and Xenophon.
   1. Socrates' General Position.—Rejected the dic-

tum of Protagoras that "man (*i.e.*, the individual) is the measure of all things." There are concepts (whole-thoughts) on which all men are in fundamental agreement—such concepts as piety, temperance, justice, courage. All men can grasp and understand these concepts. This knowledge is virtue.

2. Socrates' Aim in Teaching.—This may be conceived as two-fold, (*a*) to arrive at these fundamental concepts, (*b*) to develop the power to think.
3. Socrates' Method.—His method was conversational (quiz, elenchus) and had two parts, (*a*) the ironic or destructive part proceeding by questioning the pupil to bring him from unconscious ignorance to conscious ignorance, (*b*) the maieutic or constructive part in which by further questioning the pupil is led from conscious ignorance to truth. As a teaching device this method may be appraised as follows:
   a. As a provocative to thought it has obvious advantages over a lecture or telling method. Socrates opposed the lecture method of the Sophists because it gave ready-made opinions, and did not lead to fundamental whole-thoughts.
   b. As a method of teaching content subjects, like natural sciences, it falls short since the pupil cannot give what he does not know. But Socrates was not concerned with such subject-matter; ethics was for him the knowledge of most worth.
   c. There is in it a valuable suggestion for the teacher who is tempted to abandon the pupil whose answer is incorrect or only partially

correct. It is good pedagogy to "stay with" such a pupil until, through answers to adroit questions he discovers his error and then, through answers to further questions, corrects it.

d. It focuses attention upon the difficult art of questioning, which is not merely a means of testing knowledge but a means of inducing mental activity.

e. It brings teacher and taught into more intimate relations with one another.

F. **Plato** (427-347 B.C.), second of the Mediators.—A native Athenian, pupil of Socrates, founder of a philosophical school (the Academy), author of numerous writings in dialogue form with Socrates as interlocutor (save the Laws). Educational contribution found chiefly in the Republic.

1. Plato's General Position.—There is knowledge of universal validity; man (*i.e.*, the individual) is not the measure of all things. This knowledge consists of supersensuous ideas after which phenomenal existences are patterned. All men cannot grasp these abstract ideas; many share but faintly in them by virtue of pre-existence. In the ideal state, men and women should be doing the kind of work for which by nature they are best fitted. The rulers in such a state would be those with the greatest intellectual capacity.

2. Plato's Educational Aim.—This may be considered as two-fold, (*a*) virtue in the individual, (*b*) justice in the state. Virtue in the individual is achieved when the three parts of man's nature, appetites, passions, intellect, are developed harmoniously; justice in the state when

those best fitted to serve as artisans are serving as artisans, those best fitted to serve as soldiers are serving as soldiers, those best fitted to serve as governors (political officials) are serving as governors.

3. Plato's Educational Organization.—The important features were (*a*) rigid state control as in Sparta, (*b*) slave population excluded from all educational opportunities, (*c*) women to receive same training as men (even training for the army), (*d*) home abolished; children considered the property of the state, (*e*) age divisions: birth to 7 years, 7 to 16 years, 16 to 20 years, 20 to 30 years, 30 to 35 years, (*f*) principle of elimination from the educational system at different levels: at 16 years, those best fitted to be artisans eliminated; at 20 years, those best fitted to be soldiers; at 30 years, those best fitted to be minor office-holders; at 35 years, those best fitted for responsible political offices, (*g*) a life higher than that of civic participation—the life of study and contemplation.
4. Plato's Educational Content.—In the lower stages of education the prevailing Athenian content, music, gymnastics, and military training. For the more advanced stage the four subjects which during the Middle Ages came to be known as the *quadrivium*—arithmetic, astronomy, geometry, music. For the highest stage the study of philosophy.

G. **Aristotle** (386-322 B.C.), third of the Mediators. —Not a native Athenian, pupil of Plato, teacher of Alexander the Great, founder of a philosophical school (the Lyceum), voluminous writer on a wide

range of subjects. Educational ideas found chiefly in the Ethics and in the Politics.

1. Aristotle's General Position.—Virtue does not consist in knowledge, but in discharging the highest function for which an object is created. For man, this highest function is to be rational in thought and conduct; for the state this highest function is politics, *i e.*, "the art of so directing society as to make for the greatest good of mankind."
2. Aristotle's Educational Aim.—To so develop the three phases of man's nature (body, irrational soul, rational soul) as to make for rational living (well-being and well-doing).
3. Aristotle's Educational Organization.—The important features were (*a*) rigid state control; all stages of education public, (*b*) slave population excluded from all educational opportunities, (*c*) typical Greek attitude towards female education, (*d*) home an important institution; training in good habits to be begun there, (*e*) age divisions: birth to 7 years, 7 to puberty, puberty to 21 years, (*f*) a life higher than that of civic participation—the life of study and contemplation.
4. Aristotle's Educational Content.—In the lower stages the formation of physical and moral habits; relegating the child to ignorant slave attendants condemned. In the higher stages training of the irrational soul through gymnastics and music (to the content of which he would add drawing). For the period after puberty civic training and the development of the rational faculty, probably through mathematics, logic and the sciences; the Politics breaks off be-

fore the content of this period has been discussed.

H. **Results of the Conflict of Sophists, Reactionaries, and Mediators.**

1. On the Higher Stages of Athenian Education.—Sophist movement provided the first higher intellectual education Athens had known. Grammar, rhetoric, oratory, information on a wide range of subjects received increasing attention; physical exercises looking to army service and civic training through attendance at assembly, juries, theatre, etc., received less.
2. On the Lower Stages of Athenian Education.—Conception of education for state service began to give way to the conception of education for self-culture and personal enjoyment (new instruments added in music, wider range of poets read, physical exercises made easier, etc.).
3. Influence of the Mediators.—(*a*) on their own times—their insistence upon standards transcending individual opinion unable to stem tide of individualism; philosophical schools of Plato and Aristotle contributed to rise of universities; (*b*) on later times—lasting influence on thought life of the world through many attempts to amalgamate Greek philosophy with other thought systems; in the case of Aristotle, a tremendous influence on the medieval thinkers, especially when he became the chief authority in the medieval universities.

QUESTIONS

(1) Explain the Socratic method and show its value.

(2) Describe the Sophists and their work. In what respects did Socrates differ from them?

(3) Mention two particulars in which Plato and Aristotle agree with modern educators.

VII. **Athenian Education During the Cosmopolitan Period.**—The period from the Macedonian conquest (338 B.C.) to the burning of Corinth and the conquest by Rome (146 B.C.). After 146 B.C., Greek educational influence continued to find expression, but through Roman forms.

A. General Character of the Period.—The struggle which had been waged during the Periclean Age between the ideals of individualism and state service had resulted in victory for the former. This was evidenced (1) in new tendency in philosophy (*e.g.*, Epicureanism, Stoicism) to seek happiness apart from participation in civic affairs, and (2) in neglect of training for a citizen army; military service first reduced from two years to one, then made optional.

B. Two Chief Educational Events of the Period.—First, the spread of Athenian culture to other peoples; second, the development of a new type of higher education, the Greek university.

1. **Spread of Athenian Culture.**—Showed itself first in architecture (gymnasia, baths, theatres); later in attempts to amalgamate other systems of thought with the Greek (usually with the Platonic), *e.g.*, (*a*) work of Philo the Jew in trying to reconcile the Scriptures with Greek thought, (*b*) heresies like Gnosticism arose from efforts to syncretize Christianity and Greek

philosophy, (*c*) Greek language, literature, and Stoic philosophy taken over by Romans and studied in Roman schools.

2. **Development of Greek Universities.**—These institutions arose at Rhodes, Pergamon, Tarsus, Athens, Alexandria, and other places. The two most famous were those at Athens and Alexandria. They may be compared as follows:

	ATHENS	ALEXANDRIA
ORIGIN	Sophist aim had been two-fold, moral and vocational. The first aim set the problem out of which grew the Philosophical Schools (Platonic, Aristotelian, Stoic, Epicurean). From the second grew the Rhetorical Schools, that of Isocrates being the most famous. During the Cosmopolitan Period, when physical training was replaced by attendance at these higher schools, and when the various schools were brought into a loose unity under state oversight, the University of Athens came into being (about 200 B.C.).	In the division of the empire, which took place at the death of Alexander, Egypt fell to the Ptolemies, with Alexandria as the ruling city. Ptolemy I founded a library and a museum (an endowed college for scientific research), about 300 B.C. Scholars were invited to go to Alexandria and carry on their work at public expense. Ptolemy II and Ptolemy III continued this liberal policy.
WORK DONE	Down to 300 A.D.—the intellectual center of the world; philosophy, literature, grammatical, and rhetorical studies predominated; Roman emperors encouraged study there, especially Antoninus Pius and Marcus Aurelius.	Down to Roman Conquest (30 B.C.)—science and literature the chief fields of scholarship; *e.g.*, Euclid, Archimedes, Eratosthenes, beginning of Septuagint, poems of Theocritus, collection and preservation of classical manuscripts and settlement of Greek accents.

From 300 A.D. on—superseded in importance by Alexandria after Christianity became the official religion of the Roman empire; rhetoric and Neo-Platonic philosophy became focal in this period of the university's life.

From 30 B.C. on—philosophy the dominant interest; but some monumental work in science, *e.g.*, Ptolemaic theory of the universe; center of many heresies; earliest higher Christian schools near the university.

CULMINATION

Athens remained the stronghold of pagan thought after 300 A.D. In 529 Emperor Justinian forbade the teaching of all philosophy at Athens. This practically terminated the university.

The great library was destroyed by fire in the third century A.D., seriously crippling the work of the university. Final abandonment of work occurred when the Mohammedans occupied the city in 640 A.D.

QUESTIONS

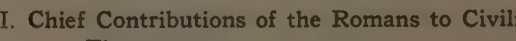
(1) Discuss the rise, growth and influence of the universities during the cosmopolitan period of Greek education.

(2) Give examples of permanent contributions to scholarship made at the University of Alexandria.

CHAPTER V

ROMAN EDUCATION

I. **Chronological Graph.**—The main time divisions of Roman education may be represented as follows:



II. **Chief Contributions of the Romans to Civilization.**—These were:

A. Genius for organization.—This showed itself in politics, religion, art, literature, and education.

1. In politics, Rome achieved a great world empire; Persia approached this as did Macedon.
2. In religion, Rome presented the model upon which the administrative structure of the Roman Church was patterned.
3. In art and literature, Rome was conspicuous for organization and adaptation rather than for originality.
4. In education, Rome borrowed extensively from the culture of conquered Greece, but organized what it borrowed into a system superior from the standpoint of administration to the original.

B. Law.—The Roman Civil Law is at the basis of the systems of the Western world, except those of England and the United States, which go back rather to the Common Law.

C. Literature—specific contributions in this field which have influenced scholarship since,—Virgil, Cicero, Horace, etc.

D. Science—the contribution of Rome is rather in the field of applied than of pure science—mechanics applied to building roads, bridges, aqueducts, etc., science applied to agriculture.

III. **Social Institutions in Rome Compared with Corresponding Institutions in Athens.**—The important institutions which exerted a "by-educative" influence in the two cases were:

ROME	ATHENS
Family—a very significant institution in Roman life; father supreme, but mother held in high esteem. Father had priestly as well as teaching functions in the purely Roman period; the hearthstone the altar; household	Family—a weak institution in Athens; father seldom at home; mother had small part in education of the child; child relegated to care of a slave nurse. Exposure of undesirable infants (probably usually females) prac-

deities (lares and penates); great reverence for ancestors.

Camp—an institution for specific military training; physical exercise apart from preparation for war an idea foreign to the Romans.

Forum—a place where public meetings were held, where the Roman youth heard practical questions of state business expounded, and where students in the rhetorical schools during the Greco-Roman period made orations as part of their training.

Religion—in the purely Roman period the deities were conceived of as stern and inexorable; they were to be propitiated by sacrifices and ceremonies. This conception sanctified the family relations, the oath in court, and national group loyalty (patriotism); it had an intimate relation to conduct.

Religion of *duty*.

ticed and condoned by moralists (Plato, Aristotle).

Palestra and Gymnasium—institutions for physical training where bodily grace and harmony were the dominant aims.

Contact with Elders in Groves and Parks Adjoining the Gymnasia—an institution through which the Athenian youth heard the most abstract philosophical theories expounded and which took the place of higher education before the Sophists.

Religion—the Greek deities were magnified men and women; they were not far removed from mortals; honor was done them through the dance, poetry, music, and the other arts. Direct and powerful effect on the artistic impulse; slight effect on conduct.

Religion of *beauty*.

IV. **Historic Divisions of Roman Education.**—The significance of the time divisions shown in the graph is:

A. Purely Roman Period—from the foundation of the city (753 B.C.) to the beginning of Greek influence in Roman life through the opening of Greek schools in Rome and the translation of the Odyssey into Latin (250 B.C.).

B. Transition Period—from 250 B.C. to the burning of Corinth and the annexation of the Greek city-states to Rome as a province (146 B.C.).

C. Greco-Roman Period—from 146 B.C. to the de-

velopment of despotism after the Antonines (about 200 A.D.).

D. Period of the Decline—from about 200 A.D. to the closing of the pagan schools by decree of Emperor Justinian (about 500 A.D.).

V. **Education During the Purely Roman Period.**—Politically this period includes the rule of the kings (to 509 B.C.), and the beginnings of the republic; it is featured by the long struggle for recognition of the plebeians against the patricians, during which the former succeeded in having the Laws of the Twelve Tables codified and set up in the marketplace.

A. The **aim** of education was moral, military, and vocational—the development of the vir bonus, the soldier, and the worker. The vir bonus (good man) was the man possessed of the virtues necessary to exercise his rights and to discharge his obligations. The virtues chiefly prized were (1) obedience, (2) manliness, (3) bravery, (4) honesty, (5) gravity.

B. The **organization** of education was in terms of the home, where the mother supervised the early training of both boy and girl. Later the boy accompanied the father to the farm or shop, the girl learned homemaking from the mother. Only other institution was the camp for military training. It is doubtful if the ludus, an elementary school for teaching the rudiments, existed to any great extent before 250 B.C.

C. The **content** of education consisted (1) on the *formal* side of the three R's, and (2) on the *content* side of ballads stressing traits esteemed by the Romans, of religious usages, and of the Laws of the Twelve Tables. In addition (3)

physical education consisted of games for the younger boys and girls, and of specific military exercises for the boys who had assumed the toga virilis (garb of manhood). Finally (4) *vocational* education embraced household training for the girl and farming or work in the shop for the boy. Poetry, music, gymnastics, so prominent in Athenian education, absent. Education for the earning of a livelihood, disdained by the Athenian freeman, given a respected place in Rome.

D. The **method** of education was by direct imitation of concrete models—the characters of biography and story, the father, the mother; Laws of the Twelve Tables were to be memorized, not critically studied; great stress throughout on habit formation.

E. The **discipline** was rigorous; corporal punishment and even death could be inflicted by the father under the power that was granted him by law, the patria potestas.

VI. **Roman Education During the Transition Period.**—This period includes the spread of Roman power outside the Italian Peninsula, (*a*) through the Punic Wars against Carthage, ending in 146 B.C., (*b*) through the downfall of Macedon, 168 B.C. These foreign wars led to contact with other civilizations, especially the Greek, and a consequent widening of the educational horizon. Politically, the period falls entirely within the time limits of the republic (which covers the period from 509 B.C. to 31 B.C.).

A. **Factors Making for Change.**—Many cultured Greeks were brought to Rome as slaves; one of them, *Livius Andronicus*, translated the Odyssey into Latin (250 B.C.); some Greek teachers opened schools in Rome to teach Greek and

Greek literature in Latin translations; Roman youths went to Greece for rhetorical training. Some Greek philosophers and rhetoricians appeared in Rome. Elementary schools (ludi) were set up by private teachers to teach the rudiments.

B. **Factors Opposing Change.**—The native conservatism of Roman character made a sudden transformation impossible. *Cato* was the leader of the opposition; through his efforts philosophers and rhetoricians were expelled by the Senate (161 B.C.).

VII. **Roman Education During the Greco-Roman Period.**—This period begins with the conquest of the Greek city-states by Rome (146 B.C.), includes the extension of the boundaries of Rome through successive conquests, the beginning of the Empire under Augustus (31 B.C.), and closes with the triumph of despotism after the reigns of the Antonines (about 200 A.D.). It was during this period that the bulk of the contributions to world literature in the Latin language were written.

A. General Character of the Period.—Roman hostility to Greek culture was slowly overcome, though it was not until the publication of Cicero's De Oratore (55 B.C.) that the change was complete. The Romans borrowed extensively from Greek literary models, Greek art, Greek religious conceptions. They took over the emphasis on oratory which had featured Athenian education during the Cosmopolitan Period, but of the Greek philosophies, they developed only the Stoic (*e.g.*, Seneca, Epictetus, Marcus Aurelius). Some Greek elements were entirely rejected as foreign to the Roman ideal (dancing, gymnastics), and

some were greatly changed in the process of borrowing (music).

B. The aim of education became more intellectual, stressing language ability and success in argumentation and public speaking. But the Roman emphasis on moral character was retained: the orator was thought of first as the vir bonus, and only after that as the man skilled in speaking.

C. The **organization** included three types of schools, at first all private, but as time went on (beginning with Vespasian, 75 A.D.), there was a growing tendency to bring the secondary and higher schools under state control and support.

D. The salient features of **content** and **method** in these three types of schools may be compared as follows:

NAME OF INSTITUTION

ELEMENTARY	SECONDARY	HIGHER
School of the *Literator* — descendant of the earlier ludus; teachers held in low esteem; custos accompanied child to and from school; never regarded by Romans as important part of system.	School of the *Grammaticus;* this attracted cultured Greeks as teachers; two types, (*a*) Greek grammar school, (*b*) Latin grammar school; Roman boy attended both, probably Greek school first.	School of the *Rhetor;* a school specializing in public speaking and law; not attended by boys going into other vocations; at first Greek schools, but later this type superseded by Latin schools.

AGE LIMITS

From 7 to 10 years, and for both boys and girls.	From 10 to 16 years, for boys only.	From 16 years on, for boys; course 2 or 3 years.

CONTENT

Reading and writing Latin; reading texts being Laws of Twelve Tables and Latinized Odyssey; arithmetic elementary because of cumbersome Roman notational system.

Grammar and literature; wide range of authors; composition to develop a good style. Wide range of subjects to understand allusions in literature; music to improve intonation in oratory.

Declamation, debate on points of Roman law, extemporaneous speaking (sometimes in the Forum); ethical content stressed; Stoic philosophy.

METHOD

Alphabetic names of letters learned by rote, unassociated with written symbols; syllables then learned by rote. Writing taught through imitation of copy set by teacher. As with Greeks, writing was on wax tablets with a stylus; reading was from material previously written on wax tablet, manuscripts being scarce. Arithmetic taught with pebbles, abacus, etc.

Intensive drill on parts of speech, syntax, inflections, etc. Study of Latin and Greek writers passive, teacher dictating, pupil taking down verbatim. Points stressed: (1) panegyric on the author, (2) expansion of thought of the passage, (3) grammatical explanation, (4) comparison with other passages, (5) moral lesson drawn from the passage.

Declamation of memorized passages; much attention to intonation, articulation, etc., debates in which fine distinctions in Roman law were developed; pupils acted as advocates for plaintiff or defendant. Extemporaneous speaking included all important types (funeral orations, eulogies, etc.). Lectures by rhetor on wide range of subjects.

E. The **University of Rome** grew up during this period. Before about 75 A.D., there was no institution in Rome beyond the schools of the rhetors; Romans who wished a university education had to study abroad, at Athens, Rhodes, Alexandria.

1. Origin.—The practice of bringing manuscripts to Rome as part of the war plunder began

with Æmilius Paulus (167 B.C.). Out of this long-continued practice grew the library founded by Vespasian (75 A.D.). Later emperors (*e.g.*, Hadrian), aided professors and in other ways encouraged students and teachers to come to Rome. The institution is sometimes called the **Atheneum.**

2. Nature of the Work Done.—Neither philosophic speculation nor pure science appealed to the practical Roman. Grammar and rhetoric at first monopolized the course. Later, professional preparation in law, medicine, architecture, and mechanics was added. It was science in its applied form which claimed the Roman's attention.

F. **Movement in Direction of State Control and Support.**—Beginning in this period and continuing through the period of the Decline, the organizing genius of the Roman turned itself to educational matters, particularly to the schools of the grammaticus, of the rhetor, and to the Greco-Roman universities. Significant steps in this development were:

1. Payment of salaries to Greek rhetoricians in Rome—Vespasian.
2. Payment of salaries to Greek rhetoricians in the provinces—Antoninus Pius.
3. Exemption of many teachers from taxation, army service, and the obligation to support soldiers—Antoninus Pius.
4. Payment of salaries to selected teachers in University of Athens—Marcus Aurelius.
5. Public scholarships to children—Trajan.
6. Additional privileges to teachers—Constantine.
7. Emperor to pass upon all teachers—Julian.

8. Emperor alone to establish schools—Theodosius and Valentinian.

The decree of Julian was inspired by a desire to drive Christian teachers out of the Greco-Roman schools, but the other decrees were genuine attempts to encourage teachers and pupils to pursue their work within the empire, and to raise the standards of achievement in the schools.

G. **Educational Writers of the Period.**—Roman writers, on the whole, deal with educational problems in a practical way; there is in them little of the abstract speculation to be found in Plato's Republic or Aristotle's Politics. Their writings present a cross-sectional view of educational conditions as they actually existed in the period in which they wrote. The important Roman educational writers were (1) *Cicero* (De Oratore), (2) *Tacitus* (De Oratoribus), (3) *Suetonius* (De Grammaticus, De Rhetoricus), (4) *Quintilian* (De Institutione Oratoria). Quintilian's book, The Institutes of Oratory, is the most complete statement that has come down of the Roman conception of the orator and the training requisite for him. The following is an analysis of the book:

a. The **aim** of education is to produce the good man skilled in speaking, the orator. The aim includes three factors—moral character, wide culture, ability to speak convincingly.

b. The **organization** is to be, first a good home (servants to be selected very carefully), second a school where the boy is one of the group (he opposes tutorial training on about the same grounds that would be used by a modern

writer). Both the Greek and Latin schools should be attended, the Greek school first.

c. The **content** is to be broad, since the orator is to be a cultured man as well as an able speaker.

d. The **methods** of teaching and learning receive most attention, and occupy the biggest part of the book. Quintilian had himself been a teacher, the first subsidized by Vespasian. He attacks certain practices in the schools of his time, *e.g.*, learning the alphabetic names of the letters unassociated with their written symbols, hurrying boys into the rhetorical schools before they were properly grounded in linguistic and literary studies.

e. The **discipline** in schools should be mild, and corporal punishment forbidden. In this matter Quintilian, like so many other educational writers, takes the position that proper methods of teaching will obviate the necessity for infliction of pain on the body.

VIII. **Roman Education During the Period of the Decline.**—This period opens with the centralization of political power in the hands of the emperor (about 200 A.D.), includes the public toleration of Christianity (313), the division of the empire into eastern and western sections (395), the beginning of the barbaric invasions from the north of Europe (410), and closes with the edict of Justinian closing the pagan schools (about 500 A.D.).

A. **General Character of the Period.**—*Politically,* despotism increased, the power of the Senate and of the courts became nominal, and the vital purpose for training in oratory thus dried up. *Economically,* the labor market became glutted with

slaves, Roman citizens found themselves unable to compete against them and voluntarily surrendered their citizenship either to enter the monastic life or to become serfs on the estates of the great proprietary landlords. *Morally,* the old conception of the vir bonus could not withstand the looser moral codes which came into vogue as Rome became more cosmopolitan; infanticide became common and imperial edicts attempted to combat it. *At the court,* a luxury-loving class of imperial favorites had to be maintained at public expense; burdensome taxes were imposed upon the provinces. The choicest posts *in the army* were given to the barbarians.

B. **Education During this Period.**—The aim of education degenerated; the old elements in the aim, the vir bonus, the worker, the soldier, dropped out; the Greco-Roman element in the aim, the good man skilled in speaking, lost its significance.

1. The schools were well attended, but by the leisure class.
2. Imperial subsidy and other forms of encouragement continued throughout.
3. Rhetorical training was sought for affectation and personal display; exhibitions were sometimes given at the theatre, or in the home.
4. During this period, rival Christian schools (catechetical schools) sprung up, with different ideals and a different constituency. The competition between the two types lasted until about 500 A.D., when the pagan schools were closed.

C. **Educational Writers During this Period.**—There were many important Christian writers on

education, but among the pagans the contributions which most influenced later education were Latin grammars, (1) that of Donatus (400 A.D.), and (2) that of Priscian (500 A.D.).

QUESTIONS

(1) Roman education has been called practical; show why and illustrate.

(2) Compare the physical education of the Romans with that of the Greeks in respect to (*a*) purposes, (*b*) means employed.

(3) Show how Greek education influenced civilization through the agency of the Romans.

(4) Give an account of the rhetorical schools of Rome as to (*a*) period when they flourished, (*b*) by whom controlled, (*c*) studies, (*d*) method of training, (*e*) normal age of students.

(5) Give an account of the education of a Roman boy of the wealthy class in the later days of the republic.

(6) Whom do you consider the greatest of Roman educators? Give reasons for your answer.

CHAPTER VI

CHRISTIAN EDUCATION DURING THE APOSTOLIC AND PATRISTIC PERIOD

I. **Christ "The Great Teacher."**—Some elements observable in Christ's method are:

A. Oral and personal instruction; the use of simple language to teach the most sublime truths.

B. Encouraged questions; gently rebuked followers for entertaining questions which they did not ask.

C. Prepared hearers for truths to be taught; *e.g.*, teaching of the Real Presence preceded by miracle of loaves and fishes.

D. Drew extensively upon previous knowledge of the people; frequent reference to Old Testament.

E. Adjustment of lessons to experience of those taught, through association with phenomena of social life and of nature; *e.g.*, parable of the sower, of the husbandman and his wicked servants, of the marriage feast; analogies with the lilies of the field, the birds of the air, etc.

F. His own life exemplified His teaching; *e.g.*, obedience to authority, humility, observance of the Law, charity, etc.

II. **Subdivisions of the Apostolic and Patristic Period.**—From the standpoint of the attitude taken towards the Greco-Roman culture, three sub-periods may be distinguished: (1) down to 180 A.D., during which time the Christian schools developed independently, (2) from 180 to about 400, during which time there was a tendency to select and borrow from the pagan studies, (3) from about 400 to 500, during which time the Christian schools were separating from the Greco-Roman culture, which movement culminated in the closing of the pagan schools by a Christian emperor, about 500 A.D

III. **The First Sub-Period**—to the opening of the first advanced schools under Christian auspices.

A. **General Character of the Period.**—The early Christian ideal was both unworldly (stressing withdrawal from the active life of the times), and otherworldly (stressing beatitude after death as the supreme end of human life). The unworldly element had appeared in Plato and Aristotle, who had emphasized the life of contemplation as higher than the life of civic participation. But the emphasis on the life after death was distinctively Christian. The first problem of Christian education, therefore, was personal salvation. The first requisite for personal salvation was baptism; hence

the earliest schools were schools to prepare for the reception of the sacrament of baptism; these schools were:

B. **The Catechumenal Schools.**

1. The **aim** of these schools was to give sufficient moral and religious training to prepare for baptism. (Compare with the aim of the Greco-Roman schools.)
2. The **organization** was informal, a bishop, priest, or deacon (later a minor cleric or layman) meeting the candidates for baptism or the inquirers during the week in a special portion of the church building. Both sexes were admitted. The home was also an important educational institution, the mother occupying an honorable place.
3. The **content** consisted of reading and memorizing the Scriptures (after beginning of second century), of the doctrines of the Church, the ritual, and the observances of the Christian life. Greco-Roman content—philosophy, physical training, pagan literature, grammar, rhetoric—were rejected, first because worldly in spirit, and second because early converts to Christianity were from lower classes and did not relish the culture which had differentiated their masters from themselves.
4. The **method** was that of the question and answer—the catechetical.

IV. **The Second Sub-Period**—from the establishment of the earliest higher Christian schools to the Council of Carthage, at which philosophical and literary study was prohibited.

A. **General Character of the Period.**—As Christianity made converts among the upper classes, its atti-

tude towards the Greco-Roman culture became more friendly, (1) because the learned pagans brought into the Church their love of this culture, and (2) because Christianity, formerly a despised sect, now attracted the attention of the learned pagan world, was assailed, and trained controversialists to meet its opponents. The schools which developed were:

B. **The Catechetical Schools**—first of these was established at Alexandria by Pantænus, 179 A.D. Other important schools of this type were founded at Cæsarea, Antioch, Edessa, and Nisibis in the East. These later became the means through which the Mohammedan scholars came in contact with Greek philosophy, science, etc.

1. The **aim** of these schools was to offer an advanced education to Christian students.
2. The **content** included courses in Greek literature, history, dialectics, and the sciences.

C. **The Episcopal or Cathedral Schools.**—During this period the Church was perfecting its organization. One phase of this was the establishment of training schools for the clergy. The school established in each bishopric for the education of the clergy was the episcopal school. With the victory of Christianity over paganism, the catechetical schools disappeared, and the episcopal schools remained as the higher schools of Christian learning.

1. The **aim** was to prepare priests for their work. In general, these schools educated the secular clergy (clergy of the world), while the monastic schools educated the regular clergy (those living under the "regula," or monastic rule).
2. The **organization** at first consisted of direct training of the prospective priests by the Bishop;

later the teaching function was delegated to one of the cathedral canons, the "scholasticus" (hence later, "schoolmen," "scholasticism"). Out of the cathedral schools, some of the medieval universities developed, *e.g.*, Paris.

3. The **content** in the stronger schools (Arles, York, etc.) included Scripture and theology, literary and philosophical studies. In most of the cathedral schools, however, the moral and spiritual formation of the student took precedence over intellectual training, and the content resembled that of the monastic school.

D. **Attitude of the Church Fathers Towards Greco-Roman Learning.**—The Greek Church Fathers (Clement, Origen, Basil) favored the use of pagan studies in the training of Christian youth; if proper selections were made, these studies could be of great service. The Latin Church Fathers (Tertullian, Jerome, Augustine) while deeply learned in the classical literatures, feared their effect on Christian morality. The Latin attitude finally triumphed and ushered in the third sub-period.

V. **The Third Sub-Period**—from the Council of Carthage to the closing of the pagan schools. The Christian schools of this period were Latin schools, and the growing tendency was to study pagan writers only from compendia put together by Christian writers. This neglect of the Greek language and of the classical writers in the original form was not characteristic (*a*) of the Irish schools, and (*b*) of the catechetical schools of the East.

QUESTIONS

(1) Show the characteristics of the work of Christ that entitle him to be called "The Great Teacher."

(2) Show some fundamental differences between Christian education and pagan education.

(3) What purpose was served by (1) the catechumenal schools, (2) the catechetical schools?

(4) Mention the different views held by the early church fathers in regard to the study of pagan literature. Show how the decision of this question affected education for a thousand years.

CHAPTER VII

CHRISTIAN EDUCATION DURING THE MONASTIC PERIOD

I. **Growth of Monasticism to its Definite Organization.** —The two elements in the monastic ideal (1) world renunciation, (2) body mortification, had existed in the Christian ideal itself. They were accentuated in the more ascetic spirits who fled from the centers of population, subjected their bodies to rigorous discipline, and aimed to develop "the habit of the presence of God." Some of the contributory causes of this fleeing from the world were (1) the persecutions of Christians, (2) desire of the more spiritual to differentiate themselves from the large numbers who entered the Church for mixed reasons when Christianity was officially tolerated (313 A.D.). There were two forms of the movement:

A. The first was the hermit or *anchoritic form.* This appeared early with Paul and then with Anthony in Egypt (monk, monos, alone). It made no educational contribution.

B. The second was the community or *cenobitic form.* This appeared with Pachomius in Egypt (350), was introduced by Basil into Greece, and by Atha-

nasius and Jerome into Rome. It made a large educational contribution. The organization of community monasticism became definite with the formulation of the Rule of Benedict (529 A.D.). As time went on, it was adopted by all the orders of the West.

II. **The Rule of Benedict and its Educational Implications.**

A. Article 48 of the Rule provides (1) that every monk do seven hours of manual work a day, and (2) that every monk read two hours a day.

1. From the manual work requirement followed the development of skilled artisans in wood, leather, and metal; the draining of swamps and the restoration of large areas for agriculture; also the spreading of agricultural information to the peasants and the dignifying of manual labor.
2. The reading requirement necessitated the copying of manuscripts, led to the collection of manuscripts in libraries, and implied a training in reading and writing for the monks.

B. The Rule of Benedict, like other rules, imposed the vows of poverty, chastity, and obedience. The purpose was to detach the monks from worldly interests; *e.g.*, poverty was the negation of private property (though the community might own land).

III. **Schools in the Monasteries.**—Because of the wide extent of the monastic schools topographically (Scotland to Egypt), and chronologically (from the sixth century to the twelfth), generalizations are likely to be inaccurate. The following analysis, however, stresses the salient features.

A. **Aim.**—(1) Broadly, the aim of monastic education was the same as the aim of the monastic life itself—the salvation of the soul; (2) narrowly, the

aim in the weaker schools was to teach reading, writing, psalmody, and the computum (calculation of the Church calendar); in the stronger schools it was to teach the seven liberal arts.

B. **Organization.**—The customary age of admission to the monastery was ten years, of admission to the monastic order, eighteen years. Some monastic schools admitted boys who did not intend to take monastic vows (distinction between oblati and externi). The head of a monastic school was the abbot.

C. **Content.**—The Seven Liberal Arts, consisting of (1) the Trivium—grammar, rhetoric, dialectic, (2) the Quadrivium—arithmetic, astronomy, geometry, music. These terms had a wider content than we assign them to-day, *e.g.*, grammar included literature, geometry always included the rudiments of geography, rhetoric included history. While Virgil and Cicero were well known, most of the subjects studied were approached through compendia or encyclopedias. Those most commonly used were (1) *Capella's* Marriage of Philology and Mercury, (2) *Isidore of Seville's* Origines, (3) *Boëthius'* texts on logic, ethics, arithmetic, geometry, and music.

D. **Method.**—The question and answer method was in general use; dictation by the teacher was frequently resorted to; there was much appeal to the memorative faculty.

E. **Discipline.**—Severe, growing out of the general ascetic ideal of monastic life.

IV. **Other Features of Monastic Education.**

A. Convents for girls corresponding to monasteries for boys grew up during this period, teaching reading, writing, and the elements of learning. Usually the rules of the female orders required that weaving

church hangings and embroidering altar cloths and church vestments be done, and these arts had to be taught to the novices.

B. Some famous monasteries were (1) Cluny and Tours in France, (2) Fulda and Reichenau in Germany, (3) York and Canterbury in England, (4) Monte Cassino in Italy, (5) Kildare in Ireland.

C. Some monastic orders besides the Benedictines were (1) Cistercians, founded 1098, (2) Celestines, founded 1254, (3) Franciscans, founded 1208, (4) Dominicans, founded 1216.

V. **Educational Revivals During the Monastic Period.** —There were two important revivals in education between 500 and 1100 in which the political and religious factors combined. These were (1) the revival under Charlemagne, and (2) the revival under Alfred the Great.

A. **Revival under Charlemagne** (about 800 A.D.).

1. The **aim** of Charlemagne's revival was to effect a cultural unity among the people of his empire to reinforce the religious and political unity which had already been achieved.
2. The **means** used were those most readily available, monks, monastic schools, cathedral schools.
3. The **steps** in the revival were (*a*) the establishment of the itinerant Palace School under Alcuin of York for the education of the nobility, (*b*) the issuance of decrees called capitularies to abbots for monastic schools, and to bishops for cathedral schools, calling for a better educated clergy, (*c*) the sending of inspectors called missi dominici to the schools to see that the capitularies were carried out.
4. The **scholars** connected with the revival were (*a*) *Alcuin*, who served as head of Charle-

magne's school system and then as abbot of Tours; a textbook writer; a conservative towards the question of teaching pagan classical writers (especially Virgil) in Christian schools; (*b*) *Rabanus Maurus,* pupil of Alcuin, abbot of Fulda, more liberal than Alcuin towards the classical literature; friendly to the study of dialectic; (*c*) *John the Scot,* who served as head of the Palace School under one of Charlemagne's successors; introduced interest in Greek philosophy from Ireland; stressed study of Greek Church Fathers and dialectic; sometimes called the forerunner of scholasticism.

5. The **results** of the revival were (*a*) a renewed interest in continental Europe in the classical learning, (*b*) a higher standard of education among both secular and regular clergy, (*c*) the establishment of separate divisions in the monastic schools for externi and oblati by Charlemagne's successor, 817, (*d*) establishment by bishops of parish schools for elementary education where they did not already exist.

B. **Revival under Alfred the Great** (about 875 A.D.).

1. The **aim** of Alfred's revival was to raise education from the decay into which it had fallen since the days of Alcuin, due to internal wars and the invasions of the Danes.
2. The **means** used were the monks, Alfred sending to the continent as Charlemagne had sent to England.
3. The **steps** in the revival were (*a*) a Palace School for the training of the nobility; Saxon as well as Latin was taught, (*b*) monasteries encouraged to strengthen their schools, (*c*) translating and editing in the vernacular, Anglo-

Saxon, of religious and historical works by Alfred himself, (*d*) compilation of the Anglo-Saxon Chronicle begun.

4. The scholars connected with the revival were (*a*) *Grimbald,* who came from Flanders to become abbot of Winchester, (*b*) *John the Saxon,* who came from Corbie to become abbot of Athelney, (*c*) *King Alfred* himself.
5. The results of the revival were (*a*) an increase in the number of monastic schools, (*b*) the appearance of the first prose works in English, (*c*) parish schools were ordered established by ecclesiastical law.

QUESTIONS

(1) Name four men prominently identified with Christian education prior to 1000 A.D. and give an account of the work of one of them.

(2) Write on monasticism, using the following heads: (*a*) a description of the monastic orders, (*b*) names of three orders, (*c*) the seven liberal arts, (*d*) special work done by the monasteries.

(3) Show (*a*) how the educational views of Charlemagne influenced education in Germany, (*b*) how the educational views of Alfred the Great influenced education in England.

(4) Account for the rise of monasticism and the monastic schools. In what ways did they make positive contributions to education and general human progress?

(5) Show the educational importance of the Benedictines, giving some account of their aims, the studies pursued in their schools and their general influence on civilization.

CHAPTER VIII

CHRISTIAN EDUCATION DURING THE SCHOLASTIC PERIOD

I. **General Character of the Period.**—On the main line of Christian education (see graph, page 11), this period is characterized by the predominance of interest in philosophy and by the establishment of the medieval universities in which this interest found lodgment. The general history of the period is conspicuous for the Crusades (from about 1100 to 1300) and the growth of the feudal structure of society. Towards the end of this period the growth of cities and of a citizen class (burghers) necessitates new types of schools.

II. **Origin and Meaning of Scholasticism.**—The causes contributing to this new development in Christian scholarship were (1) the cessation of the barbarian invasions, making it possible for the Church to give more attention to its thought life, (2) the introduction into Christian Europe of Moorish philosophy, which had its roots in Greek philosophy, (3) the skepticism of returning Crusaders concerning doctrines previously accepted unquestioningly, (4) a vigorous study of theology at the cathedral schools, approached now in a different spirit and with a different method.

A. Scholasticism may be defined as the application of systematic logical analysis to theological doctrines by Catholic thinkers.

III. **Controversy Between Realists and Nominalists.**—The scholastics tended to divide into two camps on the basis of their attitude towards faith and reason. The two views became connected also with differences of

a philosophical kind. The controversy may be represented as follows:

PHILOSOPHICAL DIFFERENCE

REALISTS	NOMINALISTS
Ideas, concepts, are the only real existences; objects known through the senses are merely copies of these ideas. Class names therefore stand for real existences. Based on Neoplatonism.	Ideas, concepts, are only names; objects known through the senses are the only real existences. Akin to Aristotle's conception of the species.

PRACTICAL DIFFERENCE

Faith anterior to and superior to reason; reason reliable only as it supported revealed doctrine. This position orthodox.	Implied the sufficiency of human reason; this position heterodox.

REPRESENTATIVES

Anselm, eleventh century.	Roscellinus, eleventh century.
William of Champeaux, twelfth century.	Abelard, twelfth century; his philosophical position was not nominalism, but conceptualism, but his influence was distinctly heterodox.
Duns Scotus, fourteenth century.	William of Occam, fourteenth century.

IV. **Other Important Schoolmen.**—Some of these were:

A. *Peter Lombard,* pupil of Abelard and teacher at Paris; author of the Sentences (Opinions), used as a text in the schools of the time.

B. *Thomas Aquinas,* author of the Summa Theologiæ (Sum of Theology), the best exposition of Roman Catholic theology.

C. *Albertus Magnus, Roger Bacon, Vincent of Beauvais,* who represent another side of scholastic

activity—interest in scientific study and experimentation.

V. **Method of Presentation in Scholastic Writing and Teaching.**—Scholasticism was essentially a method of logically examining fundamental doctrines. As the movement progressed, two methods were worked out.

A. **Method of Logical Analysis.**—This is illustrated in the chief writings of Aquinas and Peter Lombard. The steps in the method were: (1) statement of the thesis or proposition, (2) its proof, (3) citation of solutions other than the orthodox with a refutation of each, (4) consideration of objections to the orthodox solution with the answer to each. This method was strong in clear systematic arrangement and definite conclusions.

B. **Method of Multiple Interpretation.**—The steps in the method were: (1) statement of the thesis or proposition, (2) statement of the several possible interpretations with the difficulties of each, (3) final selection of the favored interpretation, (4) statement of problems growing out of selected interpretation, (5) various solutions of these problems. Abelard's book, Sic et Non, represents an extreme form of this method; the proposition is stated in the form of a question (*e.g.*, Does God know all things, or not?), various answers to the question are given with the citation of authorities for each, and finally, sometimes the most satisfactory answer is indicated, and sometimes not. This method was weak so far as definite conclusions were concerned, and must have left students confused; it was, however, a stimulus to thought.

VI **Results of the Scholastic Movement.**

A. It gave new life to the cathedral schools, and thus contributed to the rise of the universities.

B. It made the Latin language a better instrument for philosophical discussion since fine distinctions in thought were paralleled by fine distinctions in language.

C. It systematized the knowledge of preceding centuries in its great writings, though it did not add much that was new.

D. It greatly enhanced the authority of Aristotle, who became the philosopher of the Church, and whose authority was sometimes powerful enough in the universities to discourage investigation and independent thinking.

E. It was an intellectual discipline; arguments for and against stated propositions were to be carefully weighed; all was to be subjected to logical analysis.

VII. **The Medieval Universities.**—The general causes for the rise of these institutions were (1) the intellectual quickening at the cathedral schools (scholasticism) which caused large numbers of students to flock to these centers and necessitated a larger and more flexible type of school, (2) the renewed interest in secular studies (law, medicine, etc.) which grew out of contact with Saracen culture, the Crusades, and the growth of cities.

A. **Methods of Beginning.**—(1) Some universities existed "de facto" for a long time before they were given charters, (2) some were chartered outright by pope, king, or Holy Roman Emperor, (3) some arose when students and masters, dissatisfied with conditions, emigrated from one university and set up a new one.

B. **The Earliest Universities.**—Local causes determined the type of work at some of the earliest university centers; sometimes the presence of a great

teacher was an important factor. The chief data for three of the earliest universities may be represented as follows:

UNIVERSITY	CHIEF STUDY	LOCAL CAUSE	GREAT TEACHER	DATE
Salerno	Medicine	Health Resort	Constantius Africanus	1080; never received a charter
Bologna	Civil and Canon Law	Struggle of North Italian Cities for Independence	Irnerius and Gratian	1158, charter from Holy Roman Emperor
Paris	Theology	Proximity to Cathedral School of Notre Dame	Abelard	1180, charter from French king; 1198 charter from pope

C. External Organization of Universities.

1. Whole body was the *studium generale* or *universitas* (guild) *magistrorum et scholarium.* This was subdivided into
   - *a. Nations*—groups of students from the same part of the world, each of which annually elected a councillor.
   - *b. Faculties*—groups of masters teaching the same subjects, each of which annually elected a dean.
2. The councillors and deans elected a rector who served with delegated power as the executive officer of the university. In the South, where students were more mature, the rector was usually a student (Bologna the type); in the North, rector was usually a master (Paris the type).
3. Privileges were given to the universities to encourage masters and students to remain; these were guaranteed by charter. The most important were (*a*) exemption from taxation, (*b*) exemption from military service, (*c*) special courts outside civil jurisdiction, (*d*) immunity of person, (*e*) power to grant license to teach.

(*f*) privilege of suspending work as protest against local persecution (cessatio).

D. **Internal Organization of Universities.**—Since the university was a guild, its education shows the three guild stages, apprentice, journeyman, master.

1. Apprentice—student entered at from 12 to 14, attached himself to a master; studied under him until he could "define and determine," *i.e.*, until he had completed the arts course. He was then a bachelor.
2. Journeyman—bachelor studied under various masters in his selected field until he could "dispute," *i.e.*, until he could defend a thesis. This thesis was his "masterpiece" and its defense entitled him to the licentia docendi (license to teach).
3. Master—he now entered into competition with the other masters of the guild, charging fees for his work.

E. **Content and Method at the Universities.**

1. Content.—A complete university consisted of four faculties: arts, medicine, law, theology. The language of all teaching and of all texts was Latin. (*a*) In the arts course the medieval trivium and quadrivium were taught; (*b*) in medicine texts by Galen and Hippocrates (Greeks) and by Arabic and Jewish doctors prevailed; (*c*) in civil law, the Corpus Juris Civilis; in canon law, the Decretum of the monk Gratian; (*d*) in theology, the Sentences of Peter Lombard was the chief text; Roger Bacon scored the neglect of the Scriptures themselves. Extensive glosses and annotations were used along with the standard texts in all courses.
2. Method.—There were two distinct methods

used, (*a*) the lecture (*i.e.*, reading) of the text and glosses thereon so that students might have an authentic copy of the authoritative work; "the master read a book, the student listened to a book," and (*b*) the disputation or debate, in which a thesis was proposed, the proof of it given, objections raised, and the whole treated in a minutely logical manner.

F. **Some Important Results of the Universities.**—Among these may be cited:

1. They broke down isolation and provincialism by bringing citizens of all states together.
2. They were democratizing agencies; priests, nobles, burghers, as members of the university, shared the same privileges.
3. They served as courts of arbitration and as a check on arbitrary power; disputes between the political and the ecclesiastical powers were referred to them for settlement, *e.g.*, that between Philip VI and Pope John XXII.
4. They served as models for many of the features of modern universities; modern English colleges grew out of hostels or boarding places of students; degrees, examinations, division of faculties, etc.

QUESTIONS

(1) Name the subjects included in the Seven Liberal Arts. Write briefly on the origin and history of the Seven Liberal Arts as a course of study.

(2) What were the causes that led to the establishment of the early European universities? Name two men prominently associated with these universities.

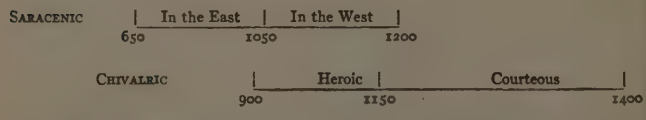
(3) Briefly explain how the activities of the scholastics helped to prepare the way for the Renaissance and the Reformation.

(4) State the original organization and purpose of the universities.

CHAPTER IX

SARACENIC AND CHIVALRIC EDUCATION

I. Chronological Graph.—The main time divisions of these two educational movements, both off the main line of Christian education, may be represented as follows:



II. **Saracenic Education.**—This educational movement begins about 650 A.D., when the Koran was reduced to writing, and extends to about 1200, when the Moorish scholars were driven out of Spain. The date 1050, which divides the line, was the time when the intellectual Mohammedans left Bagdad, Damascus, and other eastern centers and fled to the more liberal caliphates of Africa and Spain.

A. **First Period.**—Mohammedanism, moving up from Arabia, came into contact with the centers of Greek thought in Syria (Antioch, Edessa, Nisibis). Mohammedan scholars rendered into Arabic the Greek mathematical, philosophical, and medical writers; they also applied themselves to Hindu mathematical lore and did original work.

1. *Avicenna,* author of the System of Medicine, was a product of this period.
2. The *Brothers of Sincerity* published an Encyclopedia in 1000 A.D., comprising a scheme of higher education culminating in theology.
3. Elementary schools for both boys and girls were

established; religion and geography, as well as the three R's, were taught.

4. The fanatical orthodox party opposed these attempts to intellectualize Mohammedanism, and the Brothers of Sincerity were driven from the Orient (1050).

B. **Second Period.**—In Africa and Spain the Mohammedan scholars continued their work. The chief centers of culture were Cairo, Alexandria, Cordova, Granada, Toledo, and Seville; Toledo was especially famous.

1. *Averroës,* who became the authoritative commentator on Aristotle in the Christian medieval universities, was a product of this period.
2. Colleges (in the literal sense; *i.e.,* students and professors lived in them) arose in the chief Moorish cities of Spain; in these the sciences were taught by experimental methods and important discoveries in chemistry, physics, surgery, etc., were made; many of the teachers were Jews, and Christians were among the students.
3. Arithmetic progressed when the clumsy Roman notational system was replaced by the system which the Arabs had borrowed from the Hindus.
4. As in Syria, elementary (mosque) schools were established for boys and girls.
5. During the early thirteenth century, the orthodox party again asserted itself, and the Moorish scholars with the Hellenistic culture they had nurtured, were suppressed.

C. **Influences of Saracenic Education.**—These were:

1. Greek writings, some of which had previously been known in the Christian schools through

excerpts in the compendia on the seven liberal arts, were brought to the attention of Christian scholars in Latin translations from the Arabic.

2. The Hindu decimal system was given to Western Europe.
3. Moorish colleges served as models for some of the features of the new Christian universities.
4. Saracen writers, in Latin translations, became authorities in the universities, *e.g.*, Avicenna and Averroës.
5. Much of permanent value in science was added to the cultural heritage of all nations, *e.g.*, sulphuric and nitric acids, the pendulum clock.

III. **Chivalric Education.**—This educational movement began about 900 A.D., when the feudal system had crystallized in its main outlines, and continued until the sixteenth century, by which time it had spent itself and degenerated into fantastic forms. The date 1150 A.D. may be regarded as marking off the first period, the Heroic, from the second, the Age of Courtesy.

A. **Relation Between Feudalism and Chivalry.**—The century after Charlemagne (900-1000) was an age of disorder in Western Europe, (1) because of the weak successors who ruled the divided empire, (2) because of the inroads of Mohammedans, Slavs, and Hungarians. The relations between landed nobles and tenants, which had grown up as private relations much earlier, were now erected into a form of government. In return for protection from the overlord, the smaller lords owed various services to him, among them military service. The rules and the social usages which grew up governing this service and the preparation for it constituted chivalry (*chevalerie, cheval,* since the service was rendered on horseback).

1. The **knight** was a lord who had gone through a prescribed training, and taken prescribed vows; just as
2. The **monk** was a member of the clergy who had gone through a prescribed novitiate and taken prescribed vows.

B. **Aim and Ideals of Chivalric Education.**—(1) In the Heroic Age, the ideal knight was devoted to God, his country, and his king; the Chanson de Roland typifies this ideal. There was no definite system of training. (2) In the Age of Courtesy, the ideal knight was (*a*) loyal to the Church (vow of religion), (*b*) loyal to his feudal superior (vow of honor), (*c*) loyal to his lady (vow of gallantry); the lyrics of the Troubadours depict this ideal. There was a definite system of training during this period; it aimed to inculcate the "rudiments of love, war, and religion."

C. **Stages in the Education of a Knight.**—These were:

1. From birth to 7—the home was the school, the mother the teacher; physical health, religious training, and respect for superiors the content.
2. From 7 to 14—the boy was known as a *page* or *valet;* the castle of his father's feudal superior was the school; the lady and lord of the castle were his teachers. The content was (*a*) training in etiquette, reading and writing (the vernacular or French), playing the harp, singing, dancing, chess, and religious instruction; these were taken care of by the lady; (*b*) development of skill in riding, jousting, boxing, and wrestling; these were supervised by the lord.
3. From 14 to 21—the youth was known as a *squire*

(shield-bearer); the castle, the field of battle, and the tournament-ground were the schools; the lord was the teacher; the Seven Free Arts (jousting, falconing, swimming, horsemanship, boxing, writing and singing verse, and chess) made up the content. Many services on the person of the lord were required and this period prepared directly for the knighting, which came

4. At 21—it was preceded by impressive religious ceremonies, and culminated in the taking of the oath and the actual "dubbing."

D. **Results of Chivalric Education.**

1. It placed emphasis on a phase of education which both monasteries and universities had neglected—physical training.
2. It stressed manners and courtliness, thus refining the coarseness of the age; this stress was to be revived during the Italian Renaissance.
3. It elevated the attitude toward womanhood; this service was confined to a class, however, for the ideal of gallantry was not broad enough to include all classes of women.
4. The exploits of knighthood gave inspiration and content to the developing vernacular literatures.

QUESTIONS

(1) Show how the Mohammedans during the Middle Ages influenced education among the Christian peoples of Europe.

(2) "The education of the Middle Ages was either that of the cloister or the castle." Compare these two systems as to object of education and means employed. (See Monastic Education.)

(3) Show the value of chivalry as an educational force.

CHAPTER X

EDUCATIONAL SITUATION AT THE BREAK-UP OF THE MIDDLE AGES

I. **Work of the Mendicant Friars.**—These preachers and teachers were an important educational force in the late Middle Ages.

A. The *Franciscans* were founded in 1208 by Francis of Assisi; the *Dominicans* were founded in 1216 by Dominic.

B. They gave an advanced training to their members as compared with earlier monastic orders.

C. They established themselves at the university centers and wielded a big influence in university work.

D. Some of the greatest of the scholastics were members of the Franciscans (Roger Bacon, Duns Scotus, William of Occam), or of the Dominicans (Albertus Magnus, Thomas Aquinas, Vincent de Beauvais).

E. The vow of poverty interpreted in a very literal sense led to the practice of seeking alms; the mendicant life thus sanctioned was imitated by the university students, some of whom migrated from university to university (wandering students, Goliardi).

F. The preachers of the courts and of the Crusades were usually Dominicans.

II. **The Schools Before 1200.**—Throughout the period between 900 and 1200, the three classes in European society were:

A. The **Clergy.**—These were educated in either cathedral or monastic schools as well as at the universities which were springing up towards the close of the period.

B. The **Feudal Nobility.**—These were educated in the knightly system of training at the courts.

C. The **Landless Serfs.**—These received what education they got at the parish and song schools connected with the churches and cathedrals, and at the externi department of the monastic schools.

III. **New Schools After 1200.**—As a concomitant of the Crusades, there took place the growth of cities, increase in trade and commerce, the rise of a new citizen class. There came a demand for new types of schools in which the new class could be educated. The schools which arose to meet the demand were:

A. **Chantry Schools.**—These grew out of bequests stipulating that masses were to be read for the repose of the soul of the deceased patron. Many of these bequests required that the priest was to devote some time to the instruction of the children of the city in the rudiments. There were 300 of these schools in England alone at the time of the Reformation (1536).

B. **Guild Schools.**—The guilds themselves (both merchant and craft) were a development of the late Middle Ages. Two types of education developed around them:

1. The vocational training, with its stages of apprentice and journeyman, leading to admission into the guild as a master.
2. Elementary schools for the children of the craftsmen, supported by the guilds, and taught by the priests who performed religious functions (baptisms, marriages, etc.) for the guild members. Some of these expanded into advanced Latin schools, *e.g.*, Merchant Taylors', London.

C. **Burgher Schools.**—These arose in the growing

cities, were supported and controlled by the public authorities. Though usually taught by a priest, they were more secular in spirit than the monastic, cathedral, chantry, or parish schools.

QUESTIONS

(1) How did the Crusades promote education in Europe? (See also Scholastic Education and Universities.)

(2) Show that feudalism was the social basis of medieval education. (See also Chivalric Education.)

(3) To what important educational movements did the mendicant friars contribute.

MISCELLANEOUS QUESTIONS

(1) Name two nations of antiquity in which education honored the home. Show in each case how such education affected the civil or political life of the people.

(2) What characteristics of the work of Socrates entitle him to rank among great teachers?

(3) Show in what essentials the education of the Athenians was superior to that of the Orientals.

(4) Mention in each case at least two particulars on which three of the following men agree with modern educators: Plato, Aristotle, Seneca, Quintilian.

(5) Give approximately the period during which scholasticism flourished. Name three famous scholastics and briefly describe the work of one of them.

(6) What was the main purpose of education in the best days of Athens? of Rome? How did these purposes compare with that of the early Christian schools?

(7) Account for the tendency to asceticism among the early Christians. What educational good has been the result of this asceticism?

(8) Give approximately the date of the final abolition of pagan schools in the Roman empire? What other event of importance occurred at about the same time?

(9) Contrast the educational ideals of the early Christians with those of the Romans of the early Empire.

(10) Discuss the character and the extent of education among the people in the time of Charlemagne.

(11) Mention three benefits conferred on civilization by the monasteries of the Middle Ages. Discuss one of these benefits.

(12) Name two centers of Saracenic learning and tell what the Saracens did for education during the Middle Ages.

(13) State two means by which the Greco-Roman learning was revived after having been driven out of Europe.

(14) What was the attitude of the early Christians toward (*a*) the study of the classics, (*b*) universal education, (*c*) physical education? Give a reason for their attitude in each case.

(15) State the characteristic features of the educational system of the Jews.

DRILL IN CHRONOLOGY

(1) Place on the proper line, and on the proper division on that line on the Chronological Chart on page 11, the following: (*a*) Thomas Aquinas, (*b*) Isocrates, (*c*) Avicenna, (*d*) Donatus, (*e*) Pantænus, (*f*) Lycurgus, (*g*) Pachomius, (*h*) Euclid.

(2) Do the same for the following schools: (*a*) Academy, (*b*) Salerno, (*c*) Beth ham-Midrash, (*d*) Palace School, (*e*) Monte Cassino, (*f*) University of Alexandria, (*g*) School of the Grammaticus, (*h*) Palestra.

(3) Do the same for the following events: (*a*) closing of the pagan schools, (*b*) establishment of compulsory elementary schools in Palestine, (*c*) first university charter, (*d*) publication of Mohammedan Encyclopedia, (*e*) beginning of community monasticism, (*f*) translation of the Odyssey into Latin, (*g*) Council of Carthage, (*h*) establishment of externi department in monastic schools.

(4) Do the same for the following educational classics: (*a*) Rule of Benedict, (*b*) System of Medicine, (*c*) Republic, (*d*) Laws of the Twelve Tables, (*e*) Priscian's Grammar, (*f*) Marriage of Philology and Mercury, (*g*) Institutes of Oratory, (*h*) Politics.

MODERN TIMES

CHAPTER XI

EDUCATION DURING THE RENAISSANCE

I. **Chronological Graph.**—From the educational point of view, the main divisions of the Renaissance may be represented as follows:

II. **The Two Divisions of the Movement.**—The significance of the date 1450, used as a dividing point, is that it represents roughly (1) the establishment of the first chair of Greek north of the Alps, at Paris, (2) the invention of printing, (3) the fall of Constantinople to the Turks.

A. **Comparison of the Two Divisions.**

1. The Renaissance in Italy stressed personal culture and individual development; the Renaissance in the North, social reform.
2. The Renaissance in Italy tended towards a revival of paganism which induced a counter-movement under Savonorola; the Renaissance in the North was religious in spirit and fused with the Protestant Revolt and the Catholic Reaction.
3. The Renaissance in Italy harked back to the writers of classical antiquity to get at the long-forgotten ante-Christian way of looking at life (hence humanities, humanists, humanism); the

Renaissance in the North added Hebrew to Greek and Latin studies because of the additional interest in biblical and patristic sources.

4. The Renaissance in Italy was aristocratic; the Renaissance in the North, especially in its later stages, was democratic.
5. In both Italy and the North the Renaissance passed through a first stage (broad humanism) into a second stage (narrow humanism).

III. **The Renaissance in Italy.**

A. *Why it Began There*—Italy felt the quickening influences of the late Middle Ages more keenly than the rest of Europe because

1. *Politically,* independent city-states offering great opportunities for personal advancement had evolved from the struggles against the Holy Roman Emperor, the counts, and ecclesiastical domination.
2. *Economically,* these city-states had increased their wealth and prestige as a result of the Crusades and the concomitant development of trade and commerce.
3. *Culturally,* the tradition of Roman culture had persisted more strongly among the Italians than among any other people. With patriotic fervor they sought to exploit their cultural heritage.

B. **Petrarch (1304-1374), as a Type of the Italian Humanist Scholar.**—Some of the greatest of the Italian humanists were Guarino and his son, Boccaccio, Barzizza, and Vergerius. But the various phases of their work are well typified in the activities of Petrarch.

1. *Destructive Work.*
   a. He attacked the existing universities as "nests of gloomy ignorance."

b. He attacked Aristotle as "in error all his life."

c. He repudiated the otherworldliness ideal and the whole range of scholastic learning.

2. *Constructive Work.*

a. He collected and copied Latin manuscripts, especially those of Cicero.

b. He wrote works in Latin designed to make the great men of antiquity real to his contemporaries (*De viris illustribus, Epistolæ*).

c. He wrote sonnets in Italian which reflect the Renaissance emphasis on the emotional life.

d. Though not a Greek scholar, he inspired others to get back to the Greek literature through the Greek language.

e. He secured the establishment of humanistic studies at the University of Padua. Other universities followed (*e.g.*, Florence) in spite of opposition from the "Trojan" party.

C. **Chrysoloras** (1350-1415) **and the Greek Revival in the West.**—The earliest Italian humanists, like Petrarch, knew no Greek. But the desire to get back to the literature on which the Romans had built led to translations of Homer into Latin (1367) and to invitations to Greeks to come to Italy and teach. Chrysoloras was the first and most famous of these imported Greeks. His activities were:

1. He became professor of Greek at the University of Florence (1396). This was the first chair of Greek in the West since the sixth century. Other universities followed Florence.

2. He taught at other Italian universities (Milan, Pavia).

3. He wrote a Greek grammar which became the

basis for instruction in the language for the Italians.

4. He began a literal translation of Plato's *Republic* into Latin.

5. He was the first of a long line of Greek teachers who fired the enthusiasm of Italians for Hellenic culture. This movement was greatly accelerated by the fall of Constantinople.

D. **The Court School as the Typical Institutional Product of the Italian Renaissance.**

1. *General Character of Court Influence*—The ruling princes in the Italian city-states were ardent patrons of humanism. Typical examples of this influence were the Visconti at Milan, the Medici at Florence, the Montefeltri at Urbino, and the Popes Nicholas V, Julius II, and Leo X at Rome. The principal channels through which this patronage was dispensed were:

   a. Support of the Academies founded in all important Italian cities for literary study.

   b. Establishment and upbuilding of libraries (Medicean at Florence, 1444; Vatican at Rome, 1450).

   c. Maintenance of Court Schools.

E. **Vittorino da Feltre (1378-1446) as a Type of Renaissance Schoolmaster.**—Some court schools were those at Mantua, Florence, Venice, Padua, Verona, Ferrara. Vittorino opened the school at Mantua in 1423.

1. The *aim* of this school was harmonious development of mind, body, and morals (the Greek "liberal education"). The ideal personality with the Italians was the person of fully-rounded development. Specialization was condemned, though local conditions might ascribe more

weight to one factor than to others; *e.g.*, (*a*) at Florence letters and civil ability would transcend military factors, (*b*) at Urbino the military ingredient would be conspicuous (Castiglione, "The Courtier"), (*c*) at Venice, the judicial, diplomatic, and naval service would lift other elements into prominence.

2. Features in the *organization* were:
   - *a.* Support from the ruling family at Mantua, though pupils paid fees; the poorest were taught free.
   - *b.* Education was secondary, boys being admitted at 9 and retained until 21; girls of great families studied at home under humanists retained by citizens of position.
   - *c.* The boys lived at the school.
3. The *content* consisted of
   - *a.* On the *intellectual* side the languages and literatures of Greece and Rome, the medieval trivium and quadrivium—with a distinct shift of emphasis from logic to mathematics, grammar, and rhetoric.
   - *b.* On the *physical* side a wide range of exercises combining Athenian and knightly elements (running, fencing).
   - *c.* On the *moral* side the patristic as well as the classical writers; manners as a corporate part of moral education.
   - *d.* On the *esthetic* side dancing and music.
4. The *method* showed a genuine attempt to adjust work to the capacities of individual pupils, conceived of Latin and Greek as living languages, and stressed expression and self-activity.
5. The *discipline* was mild; a powerful motive for application existed in the fact that the highest

posts in the life of the fifteenth century were open only to those with a thorough humanistic training.

F. **Results of the Court Schools.**—Chief among these were:

1. Rivalry with the Arts faculty of the universities. This led to a broadening of university work in order to compete in attracting the best minds of the day.
2. Established the conception that Latin and Greek are indispensable to a liberal education; this idea was to dominate Europe for almost five centuries.
3. Served as patterns for the *Fürstenschulen* (Princes' Schools) of Protestant Germany.

IV. **The Renaissance in the North.**

A. **Agencies through which Movement Spread to the North.**

1. Brethren of the Common Life (Hieronymians; patron St. Jerome). A non-monastic order founded at Deventer, Holland (1376). Work before 1450 was to give popular Christian education, especially in the Bible; work after 1450 added classical literature and Hebrew to this Christian training.
   a. Thomas à Kempis (author of *Imitation of Christ*) was the best representative of the ascetic piety of the Brethren; Erasmus, of its broad literary spirit.
   b. Among their pupils or teachers were the following, who profoundly influenced Northern Renaissance education: Erasmus, Reuchlin, Sturm, Wessel, Hegius, Wimpfeling, Agricola, and Melanchthon.

c. Most of their schools were elementary and secondary; some, however, covered the work of the Arts faculty of the universities. Many of their pupils taught in the universities and they established the *Collège of Montaigu* at the University of Paris. By 1450 (when the Renaissance scaled the Alps) they had almost fifty schools in the Netherlands, the German states, and France ready to welcome it.

2. Wandering scholars from Italian schools visited the countries of the North; northern scholars (many of them Hieronymians) went to Italy to study.

3. The French kings, Charles VIII and Louis XII, tried to enforce hereditary claims in Naples, Florence, Rome, and Milan. Politically these attempts failed; culturally they brought the French into direct contact with humanism at its sources.

B. **Accelerators of the Renaissance in the North.**—Not causes of the Renaissance, but events which gave it additional momentum were

1. The invention of printing (1450).
2. The fall of Constantinople to the Turks (1453).
3. Great progress in geographical discovery with which the names of Vasco da Gama, Columbus, and Magellan are connected.

C. **Erasmus** (1467-1536) **as a Type of Northern Humanist Scholar.**—Dutchman, trained by Hieronymians at Deventer, studied in other countries, including Italy. Influence exerted

1. Through Lectures—First lecturer on Greek at Cambridge.

2. Through Correspondence and Advice—Especially the help given Colet in founding St. Paul's School, London.
3. Through Prolific Writings—These may be classified as follows:
   a. *Religious*—Greek Edition of the New Testament, translation of New Testament into Latin, paraphrasing of Church Fathers, especially Jerome (patron of Hieronymians). Reformatory as well purely scholarly aim in this work.
   b. *Educational*—These writings were of two kinds:

      Satirical—Adages, maxims attacking ecclesiastical abuses; Colloquies, an arraignment of existing social abuses; Praise of Folly, a virulent attack on certain phases of monastic life; Ciceronians, an attack on narrow humanism.

      Constructive—Under this head were first, a number of Latin and Greek textbooks; second, two works giving his educational theory (The Liberal Education of Children and The Right Method of Study). Significant points in his theory were the belief in universal education, the condemnation of corporal punishment, the emphasis on a broad content study of Latin and Greek authors, the order of elements in the aim of education—piety, learning, moral duty, manners.
4. The following outline places Erasmus, a typical Northern humanist, in juxtaposition with Petrarch, a typical Italian humanist, and Luther, a typical Protestant Reformer:

Attitudes	Petrarch	Erasmus	Luther
Towards Church	No conflict. Many high Church officials were humanists. Patriotic fervor took the place of religious zeal	Bitterly attacked what he believed were moral evils. No doctrinal attack	Both moral and theological attacks. Finally advocated disruption
Towards Common People	Aristocratic. Not an advocate of popular education	Tried to improve elementary education. Chief stress, however, on upper-class education	Great advocate of universal education at state expense.
Towards Vernacular	Contributed to it (Sonnets) as well as to classics	Gave no attention to it at all. All writings in Latin or Greek	Great stress on it. Educational pamphlets, hymns, catechisms in German.

D. **Renaissance Education in France.**

1. *Court Influences*—Francis I, who came to the throne in 1515, patronized humanistic studies. With the help of Budaeus a royal press was set up at Paris, libraries were built, and a new type of institution, *Collège de France*, stressing Latin, Greek, and Hebrew, was established.
2. *In the Schools*—The universities through Hieronymian influence and through the work of French humanists like Corderius, broadened their work, adding chairs of Greek. Secondary humanistic schools were founded by many French municipalities, the *Collège de Guyenne* at Bordeaux serving as the pattern.

E. **Renaissance Education in England.**

1. *Court Influences*—Henry VIII and Elizabeth patronized humanistic studies, brought pressure to bear on the universities to reorganize their work, and established regius (royal) professorships in the classics.
2. *Contributions to Educational Literature*—Two expositions of the humanistic ideal had large later influence.

a. Elyot's *Governour* (1531)—In this book Sir Thomas Elyot describes the training requisite for the man of public affairs. As with the Italians, specialization finds no place; liberal education, *i.e.*, education of body, mind, and moral character, is the objective. Latin as a living language, Greek for its literature, history (but only of the ancient period), ethics through the classical authors and selected parts of the Old Testament, drawing, music, and dancing (but not with great skill as the aim), and a wide range of physical exercises make up the content. The influence of Quintilian, Erasmus, and the Italian humanists is evident throughout. However, Elyot advocates tutorial training and not the group training of the Italian Court School.

b. Ascham's *Scholemaster* (1570)—In this book Ascham, who had tutored Queen Elizabeth, attacks the brutal discipline of contemporary schools, the method of single translation in the study of Latin and Greek, and the overemphasis upon grammatical rules. He recommends the method of double translation in Latin and Greek study, *i.e.*, translation of a passage from Latin into English and retranslation into Latin with a final comparison between the original and the student's own retranslation. He recommends also the study of grammatical rules through the recognition of examples of them in translation work.

3. *In the Schools.*

a. The universities made place for the new

learning; Oxford through the efforts of Grocyn, Linacre, and Colet; Cambridge through the efforts of Erasmus.

b. The first secondary school on the new lines was St. Paul's, London, refounded by Colet (1510), in which careful religious instruction was coupled with Greek and classical (vs. monkish) Latin. In spite of confiscations by Henry VIII which accompanied his break with Rome, many new schools were founded patterned upon St. Paul's, and many old schools were made over on the new basis.

F. Renaissance Education in the Germanies.

1. *Court Influences*—Because of lack of centralization such as existed in England and France, political friends of the new learning were more circumscribed in their influence. Among the more conspicuous patrons were Duke Moritz of Saxony, who patronized both university and secondary education, and the authorities in the commercial city of Nuremberg, in southern Germany, who opened a secondary humanistic school of the Gymnasium type.

2. *In the Schools.*

a. Higher—The old universities went over slowly on the new basis (Erfurt the first); new universities were founded humanistic from their inception (Wittenberg the first). Melanchthon and Reuchlin were protagonists in these movements,—another reflection as in England and France of Hieronymian influence.

b. Secondary—The Renaissance spirit found lodgment in two types of secondary schools. *Fürstenschulen*—These were broadly human-

istic boarding-schools established by Pro tant princes out of income confiscated fr Catholic monasteries (hence sometimes call *Klosterschulen,* cloistral schools). They w never numerous and they fused later v the Gymnasien.

Gymnasien—These were narrowly huma tic day schools, controlled by the cities. T progenitor of this type was the three-class Latin school recommended by Melanchthon in his Saxony School Plan (1528) and e tablished by the municipalities in Saxon The school which determined the type, that of Sturm at Strassburg, grew out of these.

Sturm's Gymnasium at Strassburg (1538)—The *aim* of this school was piety, knowledge, and eloquence. Its *organization* called for ten classes, the beginning of the class-for-each-year plan in Germany. Its *content* consisted of the Lutheran catechism, parts of Jerome, and of the New Testament—for piety; intensive study of Latin and Greek grammar and of a few selected authors, especially Cicero—for knowledge; training in speaking and writing Latin with Cicero as model—for eloquence. The physical training, music, etc., of the Italian Court School found no place. Its *method* stressed imitation and memory, called for Latin as the language of the classroom, made extensive use of pupil monitors, and motivated classical study by the acting of plays in Latin and Greek. Its *discipline* was severe, and the thousand pupils in the school before Sturm

left it were trained in an atmosphere of precision and regularity pervaded by the military spirit.

G. **Decline of Broad into Narrow Humanism.**—By broad humanism is meant the study of classical literatures for a better understanding of "the pursuits and activities proper to mankind." By narrow humanism is meant the study of Latin (with slight attention to Greek) in order to develop an elegant Latin style. From 1550 on, narrow humanism was distinctly in the ascendant. In its narrowest form it was called Ciceronianism.

1. The Court Schools in Italy, the early Collèges in France, St. Paul's School and the Grammar Schools patterned on it in England, and the Fürstenschulen in Germany were all of the broadly humanistic type. These schools all became narrowly humanistic as time went on. The Gymnasien in Germany and the Latin Grammar Schools in the American colonies were narrowly humanistic almost from the start.
2. Some writers who raised a protest against the narrowing tendency were Erasmus in his *Ciceronians* (1528), John Brinsley in his *Grammar Schoole* (1612), and the Realists of the sixteenth and seventeenth centuries. For a long time they were "voices crying in the wilderness."

H. **Lineal Descendants of Renaissance Schools Today.**—This historical connection may be summarized as follows:

Country	Renaissance School	Descendant To-day	Place in Present System	Age Limits (Approximate)
Italy	Court School	Ginnasio	Follows higher primary; precedes Liceo, which latter leads to University	10 to 15
France	Collège	Collège Communal	Follows preparatory classes attached to it; leads to University	10 to 17
England	Grammar School	Grammar or Public School	Follows preparatory schools; leads to University	12 to 18
Germany	Gymnasium	Gymnasium	Follows Vorschule; leads to University	9 to 18
America	Latin Grammar School	High School	Follows elementary school; leads to College	14 to 18 or 12 to 18

QUESTIONS

(1) Write about 200 words on "The Sixteenth Century Renaissance on the Continent and in England."

(2) Describe Ascham's method of studying the classics, and compare its value with that of some method in use at present.

(3) Give a brief account of Humanism in (*a*) Italy, (*b*) Germany.

(4) Discuss the educational work and influence of Erasmus.

(5) State the points of difference and of similarity between the Humanistic movement in Italy and that in Germany. Name a representative of the movement in each country.

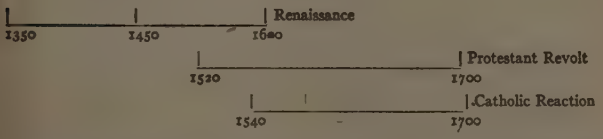
(6) What were the chief points of difference between Scholasticism and Humanism? Name a great leader of each movement and give the century in which he lived.

(7) Show the difference between a public high school of to-day and Sturm's gymnasium.

CHAPTER XII

EDUCATION DURING THE PROTESTANT REVOLT AND CATHOLIC REACTION

I. **Chronological Graph.**—These two movements placed alongside of the Renaissance may be represented as follows:



II. **Background Considerations.**—The graph indicates why most Northern humanists were found on one side or the other of the paramount religious issue. Erasmus, More, Vives, Colet, and Wimpfeling remained within the Roman Church. Melanchthon, Corderius, Sturm, Ascham, and Elyot aligned themselves with the Reformers. The Northern Renaissance had been religious, reformatory, and intensely critical (Erasmus as a representative). It passed over into a revolt against the Roman Church when it became clear that political, social, and economic aims could be achieved by various groups if the Church were weakened.

III. **Educational Phases of the Protestant Revolt.**—The three clearly marked divisions are (1) that under Luther in Germany (1520), (2) that under Calvin in Switzerland (1537), (3) that under Henry VIII in England (1534).

A. **The Movement in Germany.**

1. **Protestant Principles and Their Educational Implications.**

a. Subjectivism, the principle that individual judgment is sufficient to ferret out the truth as contained in Holy Writ. This implied that Holy Writ be put in the language of the people, that the people be taught to read the vernacular, that schools to teach reading be opened for both boys and girls.

b. Innate Depravity, the principle that the individual is prone to evil and that only an abiding faith in Divine mercy can effect salvation. This implied that masses, penances, good works, etc., so emphasized in the medieval schools, could be dispensed with. It implied also either a stern repressive discipline (Calvinistic schools) or a sympathetic allowance for the weaknesses to which human nature is heir (Jansenistic schools).

c. State-Church Cooperation, the principle that "religion goes with the land," that the religious choice of the prince shall determine the religion of his subjects (1555). This implied first, that the schools of a given political unit would teach but one religion; second, that they would receive public support in their work.

2. **Luther** (1483-1546) **as a Type Protestant Theorist.**—Luther established practically no schools, but in two important writings, both in German, he set forth his educational views. The writings were the *Letter to the Mayors and Aldermen* (1524) and the *Sermon to Parents* (1530). His translation of the Bible into Ger-

man, his two vernacular catechisms, and his hymns were also indirectly educational. His views may be summarized as follows:

a. Vernacular primary schools should be established for boys and girls. This part of Luther's program was carried out by Bugenhagen in the cities and states of northern Germany.

b. Attendance at these schools should be compulsory.

c. The compulsory attendance at the vernacular school should be at least for "an hour or two a day"; the remaining time could be given to learning a trade. Luther was not advocating vocational schools, but attendance at school for those learning trades outside.

d. The content of these schools should be broadened to include physical training and singing as well as reading, writing, and religion (Lutheran).

e. The state should support these schools, as well as Latin secondary schools. State support was a prominent feature in the work of Melanchthon in Saxony and Sturm at Strassburg.

f. The classics, Latin, Greek, and Hebrew, should constitute the chief subjects in these secondary schools, since the perpetuation of a learned clergy was their chief aim. Melanchthon, Sturm, and Trotzendorf carried out this stress on classical secondary training, though Latin overshadowed Greek and Hebrew in their work.

g. The secondary course should be enriched by the inclusion of rhetoric, dialectic, history

(for an understanding of social institutions), science (for its religious value), mathematics, music, and gymnastics. Bugenhagen and Neander put into operation this broadened secondary curriculum.

h. In addition Luther emphasized the importance of the teacher's work, the need for better methods, and the civic aim in education.

B. **The Movement in Switzerland.**—Through the efforts of Calvin (1537) and of Corderius, the following developments took place:

1. Elementary schools were recommended for Genevese boys and girls to teach the 3 R's, religion, and grammar.
2. Secondary colleges to train leaders for church-state offices were established, teaching the humanistic studies (Latin, Greek) and the Calvinistic religion. To this content which was characteristic of all Northern humanistic schools, was added logic, rhetoric, and elocution as bearing on the work of the minister, and French.
3. The influence of Calvinism, especially its emphasis on elementary schools for the people, was reflected outside of Switzerland as follows:
   a. By the Huguenots in France.
   b. By the Dutch Reformed in the Netherlands and America.
   c. By the Presbyterians in Scotland under Knox.
   d. By the Puritans in England and America.

C. **The Movement in England.**—Here the Revolt was essentially political and not religious. Individual interpretation of the Bible did not figure and so the educational implications from it did not follow.

1. Negative Effects.

a. The dissolution of the monasteries (begun 1536) and the confiscation of their property took away many of the opportunities that had formerly existed for an elementary and Latin secondary education. The destruction of church foundations also swept away the chief dispensers of charity and necessitated (along with other conditions) a series of laws for poor-relief culminating in the English Poor Law (1601).

b. In Ireland, the penal laws forbade Catholics to educate their children, Protestants to teach Catholics, Catholics to go abroad for an education. In spite of these restrictions Irish schools were founded in Belgium, France, Spain, Portugal, Bohemia, and Italy. The "hedge schools" attempted, under great difficulties, to carry on "felonious" elementary education.

2. Positive Effects.

a. Under Elizabeth and the first two Stuarts, many secondary Grammar Schools were founded by private endowments; these were humanistic-religious and modeled on St. Paul's School. Some of the present-day "Public Schools," (*e.g.*, Harrow) were among these. But in 1662 (Act of Uniformity) all non-Anglican teachers were driven out of these schools.

b. The Tudors encouraged university education, founding new colleges (*e.g.*, Trinity College, Cambridge), and royal professorships. But here also religious restrictions were established. No nonconformist could receive a

degree at the universities between 1558 and 1871.

QUESTIONS

(1) "The education of the Renaissance is best represented by Erasmus; that of the Reformation by Luther and Melanchthon." Give a reason for naming each of these men as a representative of a period.

(2) Show why Philip Melanchthon has been given the title 'Preceptor of Germany."

(3) What signal service did Luther render to the cause of universal education in Germany? What were his main arguments for the establishment of popular or universal education?

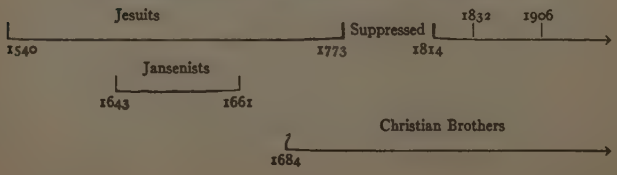
(4) What was the chief practical outgrowth of the Reformation in respect to education?

(5) Compare the educational effect of the Reformation in England with its effect on the Continent.

IV. **Educational Phases of the Catholic Reaction.**—The Church's response to the disaffection of large numbers of its communicants took form

1. In the Council of Trent (1545-1563), which standardized the training of the clergy throughout the world in cathedral schools, and ordered parish schools reopened wherever they had declined.
2. In the teaching work of religious orders, notably the Jesuits, Christian Brothers, and Jansenists (nominally Catholics, though embracing heretical tenets).

A. **Chronological Graph of these Orders.**



B. Educational Work of the Jesuits.—Founded in 1540 by a Spanish nobleman-soldier, Ignatius Loyola, suppressed by Pope Clement XIV in 1773, re-established in 1814 and still in existence. The Society of Jesus carried on an educational work the extent of which is conveyed by the following figures: in 1773 there were 200,000 pupils in their schools and 22,000 members in the Order, about half of whom were engaged in teaching; in 1910 there were over 16,000 members in the Order.

1. The *aim* of the Society is crystallized in the motto "All for the greater glory of God," abbreviated from the Latin equivalent into O. A. M. D. G. Of the three lines of activity—preaching, teaching, confession—the second received more emphasis than ever before in a religious order.
2. The *organization* is provided for in the *Ratio Studiorum* (1599).

   a. External Organization.—A great international society with a democratically elected General Superior at its head, appointed Provincials over each province, appointed Prefects (of teaching and discipline) in each school, and a teaching staff of Jesuit fathers, of students who have finished part of their work and who are teaching in the secondary schools preparatory to finishing the rest of it, and of laymen.

   b. Internal Organization.—There were two types of schools, secondary and higher, free, for boys only, and open to both interni and externi.

   Secondary Schools.—Admission at about 10 years of age, covering 6 years, followed

for prospective Jesuits by 2 years of spiritual preparation (*Novitiate*).

Higher Schools.—First, Faculty of Philosophy (Arts course) covering 3 years, followed for prospective Jesuit teachers by 2 years of normal training (*Juvenat*) and 5 years of teaching in secondary schools (*Regency*). Second, Faculty of Theology covering 4 years, which for prospective Jesuits follows the Regency and is followed by ordination to the priesthood and a final year of spiritual preparation (*Tertianship*). For externi, faculties of law and medicine, as well as other graduate schools have been developed alongside the faculty of theology.

3. The *content* down to 1773 was as follows:
   a. Secondary Schools.—Latin, Greek learned through the Latin (vs. Jansenists), religious and moral instruction made to function through religious and moral training, and careful attention to health and sports were the features. The combination of humanism and religion is typical of the secondary schools of the period (*e.g.*, Gymnasien). The attention to physical development is a differentiating feature. Reforms in 1832 and 1906 (see graph) have greatly broadened the curriculum.
   b. Higher Schools.—First, the 3 years in Philosophy had as its nucleus scholastic philosophy, but Latin classics and rhetoric, as well as logic were included. Second, the four years in Theology centered about theology, philosophy, and oriental languages. In both the philosophy and graduate courses the curriculum has been broadened, the

elective principle introduced, and great flexibility permitted, especially since 1906 when each Provincial was permitted to adjust the work to local needs. Examples of these developments are

1. Growth of schools of law and medicine.
2. Growth of other graduate schools, some of which are now open to women.

4. The features of *method* in Jesuit schools were
   - *a.* Oral teaching, taking the lecture form in the higher courses, the form of the *prelection* (careful analysis of the passage studied, including the *erudition* or explanation of all allusions) in the lower schools.
   - *b.* Thoroughness, achieved through daily, weekly, monthly, and yearly reviews.
   - *c.* The use of Latin as the vehicle of all instruction, with great appeal to the memorative faculty.
   - *d* The careful preparation of selected teachers followed by supervision of these teachers by the Prefect of Studies.
   - *e.* The use of pupil monitors as hearers of lessons (no longer a feature of Jesuit schools).
5. The *discipline* of the Jesuit schools was based upon two factors:
   - *a.* A complete avoidance of corporal punishment as an incentive to study; a very sparing use of it in dealing with extreme cases of misconduct. When used, it was administered not by the teacher but by a special official, the *Corrector.*
   - *b.* A strong appeal to both individual and group emulation; to individual emulation in the device of rivals (trippers, aemuli), and to

group emulation in the battles of questions between the class divisions of Rome and Carthage.

C. **Educational Work of the Jansenists.**—A group of men and women, sometimes called Port Royalists, holding in common

1. Religious beliefs formulated by a Belgian bishop, Jansen, and stressing innate depravity, denying free will, opposing penance and confession.
2. Philosophical beliefs formulated by Descartes, and stressing the sufficiency of human reason.
3. The educational significance of their work is best understood when compared with that of the Jesuits as carried on in the seventeenth century.

	JANSENISTS	JESUITS
DURATION	First school established 1643; all schools closed 1661. Schools confined to France.	Established 1540; in existence to-day. Schools in most of the countries of the world.
AIM	To effect the spiritual salvation of a few selected children.	O. A. M. D. G., to train leaders who would advance the cause of the Church and Christian society.
ORGANIZATION	(1) Secondary schools for boys under the Gentlemen, for girls under the Nuns of Port Royal.	(1) Secondary schools for boys only; higher schools for boys only.
	(2) Loose organization among teachers; no special preparation.	(2) Splendid organization; careful selection and training of teachers.
	(3) Schools small (called "les petites écoles"); classes of only 5 or 6.	(3) Schools large; classes so large as to require help of pupil monitors.

CONTENT

(1) The classics occupied a conspicuous place, but not to the exclusion of French, through which they were approached.

(2) No specific religious instruction or ethical instruction; dependence on environment and imitation of teacher.

(3) Physical training neglected.

(4) Other subjects emphasized were logic and mathematics; no natural science.

(1) Essentially classical schools, the vernacular getting no place either as a subject of study or as the vehicle of instruction.

(2) Definite religious and moral instruction but made to function through religious and moral training.

(3) Physical training stressed.

(4) Other subject-matter came only in the Prelection.

METHOD

(1) Latin approached through study in vernacular of easy Latin literature.

(2) Reading to be taught phonetically—by beginning with the pronunciation value of letters, not with alphabetic names.

(3) Nothing to be memorized which is not first understood.

(1) Latin approached directly, but some ability to read Latin required for entrance.

(2) Much appeal to memory through reviews, etc.

DISCIPLINE

(1) Corporal punishment not used.

(2) All appeal to emulation, individual or group, tabooed because of distrust of human instincts.

(3) Constant teacher oversight; distrust of unwatched activities.

(4) Chief dependence on auto-emulation.

(1) Corporal punishment rarely used.

(2) Emulation freely appealed to.

(3) Delegation of disciplinary power to various pupil officials.

D. **Educational Work of the Christian Brothers.**—An order of Catholic brothers (not priests) founded in 1684 by LaSalle, devoting itself exclusively to male education and still in existence in most countries of the world.

1. *Background of LaSalle's Work.*—Some of the significant steps in the field of elementary education in Catholic countries before 1684 were
   a. The decree of the Council of Trent that parish schools be reopened wherever they had declined.
   b. The work of the Piarists founded at Rome (1617).
   c. The work of the Brethren of St. Charles founded at Lyons (1666).
   d. Two obstacles prevented these attempts from reaching large success: first, the absence of a succession of well-trained teachers; second, the difficulty of holding teachers in the field of elementary teaching when the prestige and more attractive conditions of secondary schools beckoned.
2. *Origin of Christian Brothers.*—Working among the poor at Rheims, LaSalle opened an elementary school for them (1679). The success of this determined his life work. The obstacles above mentioned were provided against
   a. By the foundation of a brotherhood of men sworn to teaching.
   b. By a prohibition against the teaching of Latin.
   c. By the establishment of normal schools with attached practice schools to train the brothers for their work.
3. The *aim* of these elementary schools was "Chris-

tian education, especially of children of artisans and the poor." The school life was interpenetrated with religious asceticism.

4. The *organization* was outlined in the *Conduct of Schools* (in French), corresponding to the *Ratio Studiorum* of the Jesuits.
   a. External Organization.—An international teaching society with headquarters to-day in Belgium. The structure is roughly analogous to that of the Jesuits; an elected Superior General, appointed Brother Visitors over each district, appointed Brother Directors over each school.
   b. Internal Organization.—The types of schools founded before LaSalle's death—all free and for boys only—were elementary schools, technical schools, normal schools (for interni only). Since LaSalle's death, through amendments to the Conduct of Schools, the Christian Brothers have expanded their activities to include secondary schools, colleges (*e.g.*, Manhattan College, New York City), and protectories which give vocational training to juvenile delinquents.
5. The *content* in their elementary schools consisted of the four R's—religion, reading, arithmetic, and writing. Religious teaching was dogmatic, the catechism forming its backbone. All instruction was in the vernacular.
6. The *method* was conspicuous for the following innovations:
   a. The simultaneous method of teaching, in which the pupil recites, reads, etc., not to the teacher individually, but to the whole class. This socialized school work, and made grad-

ing necessary. Grading had been a feature of secondary schools like Sturm's and the Jesuits', but it was new in elementary education.

b. Careful preparation of elementary school teachers. The Jesuits had been training teachers for their secondary and higher schools since 1565; writers on education (Mulcaster in 1581, Bacon in 1605) had recommended training of elementary teachers. But the normal schools of the Christian Brothers were pioneer institutions.

7. The *discipline* of the Christian Brothers' schools differed from that of the Jesuits and Jansenists; corporal punishment was used, but the Conduct of Schools prescribes minutely under what conditions and to what extent.

E. **Other Educational Phases of the Catholic Reaction.**

1. *Founding of Other Religious Orders Primarily Devoted to Education.*—Some of these were: (*a*) Order of Ursulines, founded 1535, (*b*) Sisters of Notre Dame, 1598, (*c*) Visitation Nuns, 1610, (*d*) Sisters of Charity of St. Vincent de Paul, 1633, (*e*) Sisters of St. Joseph, 1650. These congregations did for elementary education in Catholic countries what social reformers and Anglican organizations attempted to do in England.

2. *Developments in Female Education.*

a. While Jesuits and Christian Brothers confined their efforts to the education of boys, some religious orders, like the Sisters of Notre Dame, worked exclusively with girls, and some, like the Jansenists, made provision for both boys and girls.

b. Work of Fénelon (1651-1715).—Archbishop of Cambrai, private tutor to the young Duke of Burgundy, Superior of the Convent of New Catholics at St. Cyr, where he supervised the training of young women converted from Protestantism, Fénelon was both theorist and practical schoolman. His work *Treatise on the Education of Girls* (in French) contained the following positions:

1. The education of women is as necessary for the good of society as that of men.
2. Education is their right, since they too were redeemed by the blood of Christ.
3. Early education should follow nature, respecting the child's questions and depending on imitation.
4. The content should begin with illustrated stories in the vernacular, should stress fables and religious stories throughout, should include writing, grammar, arithmetic, law as bearing on the home, ancient history and French history, music, art, and embroidery.
5. All education should be according to the girl's rank and station in life.

QUESTIONS

(1) When and how long did the schools of the Jansenists or Port Royalists exist? Give a brief account of the character of their work.

(2) Give the chief differences in aim and method between the Port Royalists and the Jesuits.

(3) Give an account of the Jesuit schools as to (*a*) preparation of teachers, (*b*) subject-matter taught, (*c*) method of teaching.

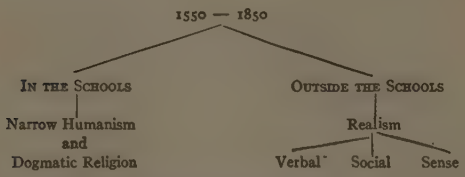
(4) State and explain the contributions of permanent value made to education by the Christian Brothers.

(5) Name any one of the works of Fénelon and show its pedagogic value.

CHAPTER XIII

THE REALISTIC MOVEMENT IN EDUCATION

I. **Relation to Renaissance, Protestant Revolt, and Catholic Reaction.**



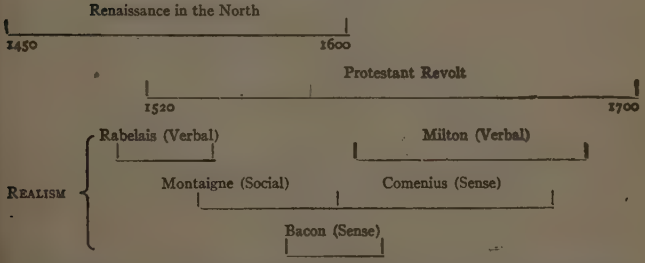
II. **Meaning of the Realistic Movement.**—The term Realism is applied to that point of view which held that education should concern itself with the realities of life. It attacked the schools which had eventuated from the Renaissance and Protestant Revolt because first, they were too devoted to Latin linguistics, and second, too insistent upon doctrinal religious teaching. Three characteristics of the movement should be noted:

A. While agreeing that the schools were not making adequate preparation for practical living, the Realists differed among themselves as to how such preparation should be given. This difference is the basis for the classification into (1) Verbal or Humanistic, (2) Social, (3) Sense or Scientific.

B. Most of the Realists worked outside the schools. They should be thought of as writers and thinkers, most of them primarily concerned with other things, who turned to the matter of education at some time during their lives, and have left us their

reactions to the problems involved. For example, Rabelais, Milton, Montaigne, and Bacon were not primarily educators; Comenius had other major interests besides education; Mulcaster and Ratke constitute exceptions, since they were above all things teachers.

C. The Realistic Movement was synchronous with the Renaissance and Protestant Revolt. Further, the various phases of the Realistic Movement were synchronous with one another. This is brought out by the following graph:



III. **Verbal or Humanistic Realism.**—The chief characteristics of this phase of Realism were:

1. A belief that education should aim at giving a "knowledge of human motives, of human life in institutions, and of life in contact with nature"; hence a difference from narrow humanism which stressed mastery of Latin style.
2. The utilization of classical literature as the best means of preparing for life; hence a bookish point of view and a close resemblance to the early Renaissance attitude.
3. The inclusion of a large amount of pure and applied science in the curriculum, but this also to be studied through the ancient writers.

A. **Rabelais, a Sixteenth Century Exponent.**—Monk pastor, scholar, physician, "madcap." Rabelais in his famous satires, the *Life of Gargantua* and th *Heroic Deeds of Pantagruel,* had no influence on the schools, but later influenced the Frenchmen Montaigne and Rousseau, and the Englishman Locke.

1. The *aim* of education is the development of th whole man, physically, morally, intellectually. Education wider than instruction.
2. The *organization* is in terms of a tutor; every hour of the day is to serve some educational end.
3. The *content* is gigantic, but Gargantua is the giant son of a giant father. Rabelais was sketching a curriculum from each part of which selections might be made. A wide range of physical games and sports; moral and religious training through Bible study and not through the catechism—a reaction against both Catholic and Protestant schools; intellectual training through a wide reading of authorities in science, social science, and literature proper in Latin, Greek, Hebrew, Chaldee, and Arabic.
4. The *method* is informal, every hour to make its contribution; *e.g.,* at table, a discussion of comestibles followed by the consultation of authorities to clear up doubtful points; in the evening, a study of the stars to vitalize the reading of astronomical authors; during the after-dinner hour a game of cards as a means to the mastery of number.

B. **Milton, a Seventeenth Century Exponent.**—The English Puritan and poet in 1644 wrote a *Tractate of Education* at the solicitation of his friend Samuel Hartlib, who was also the close friend of Comenius. On the destructive side, Milton condemns the exist-

ing grammar schools because of the excessive stress on grammatical drill in Latin and Greek, and because of the stress on the writing of compositions in imitation of classical models. On the constructive side

1. The *aim* of education is to fit a man "to perform justly, skilfully, and magnanimously all the offices both private and public of peace and war." Education is hence wider than learning.
2. The *organization* is in terms of an Academy (boarding-school) covering the period between 12 and 21. All specialization is to follow after this foundation has been laid.
3. The *content* is encyclopedic; Milton overestimated the capacity of the human mind for knowledge. Physical education is for military purposes chiefly. In true Puritan style Milton allows no time during the day for free play or competitive athletics. Moral and religious education through the atmosphere of the academy and through earnest study of ethical writings of the ancients and of the Bible. Intellectual education through an encyclopedic program made up of books in Latin, Greek, Hebrew, Chaldee, Syriac, and Italian and covering the sciences, social sciences, and mathematics. It is significant that Milton, the greatest classicist of the seventeenth century, regards no education as complete unless it includes a wide acquaintance with scientific writings.
4. Features of *method* were first, that this bookish education should be followed by travel in England and abroad; second, that authorities on architecture, fortification, agriculture, etc., should be brought to the academy to speak to the boys on these matters, thus vitalizing the book

study; third, that the classical writers should be studied for content, and not for exercises in applied syntax and grammar.

IV. **Social Realism.**—The chief characteristics of this phase of Realism were:

1. A protest against the schools which had come down from the Renaissance (grammar schools in England, collèges in France, etc.) as unfitted to prepare practical men of the modern world.
2. A demand for the cultivation of the practical judgment as against the memory.
3. A concern for the training of the upper classes to the neglect of other classes in European society.
4. A demand for more attention to new subjects and less to Latin and Greek. Latin, however, was to be retained as indispensable to the education of a gentleman, while Greek might go as belonging rather to the equipment of a scholar.

A. **Montaigne, a Sixteenth Century Exponent.**—Aristocrat, member of the French Parlement, twice mayor of Bordeaux, essayist, "admirable gossip" (Emerson). His educational views can be garnered from two of his essays: (1) *On Pedantry,* and (2) *On the Education of Children.* On the destructive side, Montaigne assails the amount of time given in French schools (collèges, Jesuit schools) to narrow humanism with its appeal to memory and neglect of physical training, French, and subjects designed to prepare for upper-class living.

1. The *aim* of education should be the training of a man of the world. This aim included first, physical development with a suggestion of the "hardening process" (Rousseau and Locke later); second, moral training which to Mon-

taigne meant a pragmatic utilitarianism, including among other things the capacity to get drunk gracefully; third, intellectual training, which meant chiefly the development of a sound practical judgment of men and affairs.

2. The *organization* should be tutorial and the choice of a proper tutor is the most important and difficult duty of an upper-class parent.
3. The *content* is featured by the inclusion of Latin, the retention—but much reduced—of Greek, and the addition of such subjects as French, contemporary foreign languages, and philosophy (study of man's offices and duties).
4. The *method* is to appeal throughout to judgment and understanding and to strengthen the ability to use facts learned. For example, Latin is to learned by speaking it, the languages of neighboring countries by traveling through them and conversing with the people, philosophy by giving the substance of what has been read and by expanding it, not by verbatim recitation.

V. **Sense Realism.**—This movement in education was the outgrowth of the scientific revival of the late sixteenth and of the seventeenth centuries. About it cluster such names as those of Copernicus, Kepler, Galileo on the side of concrete discovery, and of Bacon, Descartes, and Locke on the side of method. The Renaissance schools were soon felt to be out of touch with this new field of human interest, and there came a demand for a modification of them, and that failing, for new types of schools in which the scientific content and method could be exploited.

A. The chief characteristics of Sense Realism were:

1. The belief that the laws underlying sound edu-

cation can be discovered and formulated; hence study children and train teachers.

2. Knowledge comes through the senses; hence train in sense perception and let the order of education be "things, thoughts, words."
3. The method of induction can and should be applied to teaching. In the first flush of enthusiasm of the movement it was hoped that when all knowledge was organized under inductive generalizations it would be attainable by everybody (pansophism).
4. Emphasis on the vernacular as against Latin; one phase of the principle of proceeding through the known to the unknown.

B. **Mulcaster (Sixteenth Century) and Sense Realism.**—Tutor to the poet Edmund Spenser, headmaster at Merchant Taylors' and at St. Paul's (Renaissance schools). His educational ideas were set forth in English in (1) *Positions,* 1581, and (2) *Elementarie,* 1582. His chief principles, with an indication of his relation to sense realism follow:

1. Children should be studied and their "ingenerate" abilities respected. Teachers, even of elementary schools, should be carefully trained for their work. First characteristic of sense realism.
2. The vernacular (English) should be given a conspicuous place in the schools, both as a subject of study and as the medium of instruction. Fourth characteristic of sense realism.
3. Drawing and music (along with reading and writing English) should enter into the education of all. This is as far as he goes in the direction of sense training. He makes no provision for a study of natural phenomena. Hence the second characteristic of sense realism and the one from

which it derives its name is not found in Mulcaster's theory.

C. **Bacon (Seventeenth Century), the Philosophic Exponent of Sense Realism.**—Political official, scientist, philosopher, writer in both English and Latin. Working entirely outside the schools, Bacon touched on the theme of education in his works.

1. *Advancement of Learning* (1605).—Like Mulcaster, he advocated university training for teachers. In this book he also commends the Jesuits as the best schoolmasters of his day.
2. *New Atlantis.*—An unfinished utopia. Beatitude has been achieved by the inhabitants of an island of blessedness in the Atlantic chiefly through
   a. The study of natural phenomena.
   b. The encouragement and furtherance of this study by a central clearing-house of scientific research, Solomon's House.
   c. The application of the results of such research to the advancement of human welfare.
3. *Novum Organum* (1620).—A book in which the Baconian method of getting at truth is expounded. Points to be noted here are:
   a. Bacon did not invent the inductive method any more than he invented the human mind.
   b. He did state the conditions under which inductive reasoning should proceed: removal of all prejudgments (idols), careful tabulation of positive cases, study of negative instances as a check (vs. Aristotle who omitted this step), generalization.
   c. He allowed no place to the hypothesis and died rejecting the Copernican theory.
   d. He concerned himself with the logical problem of discovering and classifying knowledge

under inductive heads, not with the psychological problem of presenting this knowledge to the learning mind.

D. **Ratke, a Seventeenth Century Exponent of Sense Realism.**—German popularizer of scientific method applied to actual teaching work. Conducted unsuccessful experimental schools in various German cities and summarized his theory in the book *Methodus Nova.* His pioneer position is seen in the educational principles he advocated.

1. Education should follow the order of nature.
2. Mother tongue to be used for all instruction; other languages to be approached through it.
3. No learning by heart; much questioning and understanding.
4. Knowledge of things to precede words about things.

E. **Comenius, a Seventeenth Century Exponent of Sense Realism.**—Moravian bishop, pansophic philosopher, educational practitioner, theorist, and textbook writer.

1. *Moravian bishop.*—Christian stress on happiness in the next world; Protestant stress on universal education; democratic insistence upon education as a natural right of every man.
2. *Pansophic philosopher.*—Influenced by Bacon and others, Comenius over-rated the capacity of the mind for knowledge, this shows plainly in his textbooks. It did lead, however, to the inclusion of a wide range of scientific material in his curriculum.
3. *Theorist.*—A comprehensive educational philosophy is given in his *Great Didactic* (1632 in Czech, 1657 in Latin). It may be summarized as follows:

a. The *ultimate aim* of education is eternal happiness with God. The more *immediate aims* are knowledge; virtue, and piety. Knowledge of the world and man, proper disposition towards mankind, proper attitude towards God. The relation between these stamps Comenius as a transition figure—the emphasis on secular knowledge connects him with later educators, the stress on piety with the long line of religious thinkers who preceded him.

b. The *organization* was on the ladder plan, each school leading to the next. In this respect Comenius was a genuine prophet of democracy. The organization may be represented as follows:

School	Age Limits	Location	Attended by
School of Mother's Knee	To 6	Every Home	All Children
Vernacular School	6 to 12	Every Hamlet	All Children
Latin School	12 to 18	Every City	Those who aspire higher than the workshop
University	18 to 24	Every Province	Those who pass a rigid examination
College of Light	24 on	Somewhere in the World	Learned men from all nations

Public support is assumed throughout and the education of women is to be taken care of in the lower schools.

c. The *content* in the School of the Mother's Knee is to be drawn from all the fields of the child's interest—the interest in things, in manipulation, in language, in God, in other people, etc. In the Vernacular and Latin schools the same interests are to be exploited

(*e.g.*, the interest in things calls for the study of natural phenomena, in language for the study of the vernacular and then of Latin through the vernacular, in people for the study of literature and history). The principle of curriculum organization is thus that of concentric circles, each school carrying farther the studies begun in the school below (vs. the Rousselian principle of delayed maturing, see page 143). Special study in a selected field is postponed until the university period.

d. The *method* outlined by Comenius embodied the following features:

1. *Education should be according to nature.* This is the underlying principle. Analogies from nature are adduced and educational principles drawn therefrom. In spite of this unscientific method, Comenius arrived at some important educational truths, *e.g.*, abstract studies in the morning hours, subjects utilizing the hand and voice in the afternoon hours.
2. *Education should appeal to the child's interests.* For this a knowledge of children, sanitary and attractive schoolrooms, and good textbooks are necessary.
3. *Maximum sense appeal should be made.* This led directly to the illustrated textbook.
4. *Maxims, commonplace to-day, were formulated.* For example, from the known to the unknown, from the concrete to the abstract, from the particular to the general (induction), etc.

e. The *discipline* recognizes the distinction between moral infractions and backwardness in studies (sins against God, sins against man, sins against Priscian). The third are to be dealt with through reproof only.

4. *Textbook Writer.*—While Comenius wrote texts for the School of the Mother's Knee (which later influenced Froebel), and for the Vernacular School, he was best known for his Latin textbooks. The most important were the *Janua Linguarum Reserata* and the *Orbis Pictus.* The principles incorporated were:

a. While learning Latin, the child is to get a wide acquaintance with religion, natural phenomena, trades and occupations (pansophism). Hence the chapters deal with these matters.

b. Latin is to be learned through the vernacular; hence sentences are arranged in parallel columns (from the known to the unknown).

c. Grammar is to be learned incidentally by a study of cases, tenses, etc., as they occur (induction).

d. The thing (object, action) is to be associated with the word representing it in the vernacular and in Latin; hence pictures are to accompany the text. This is a feature of the *Orbis Pictus,* which was an illustrated *Janua* and the first illustrated school textbook.

e. No word is to be repeated; this feature is at variance with the best modern practice.

VI. **Institutional Reflections of the Realistic Movement.**—This protest from outside the schools, combined with religious factors (as in England), or social and economic factors (as in France and Germany), led to new

types of schools. This development may be represented as follows:

Phase of Movement	New School	Concurrent Factors	Country
Verbal Realism	Academy	Exclusion of non-conformists from universities and grammar schools, 1662	England
	Academy	Demand for non-classical secondary school not looking towards college entrance, 1751	America
Social Realism	Académie	Demand of French aristocracy for a school which would turn out a "gentleman" as distinguished from a "pedant"	France
	Ritterakademie	Rift between aristocracy and bourgeoisie as a result of Thirty Years' War. Refusal of former to attend Gymnasium (1650–1800). Also influence of French court life in the Germanies	Germanies
	Private Tutor	Withdrawal of the sons of upper-class families from the Grammar Schools	England
Sense Realism	Teachers' Seminary First Realschule First modern University (Halle)	Work of the Pietist Francke and development of liberalism in Prussia (c. 1700)	Prussia

A. **Notes on Concurrent Factors.**

1. **Academies in England.**—These schools came to meet the educational needs of nonconformists driven out of the grammar schools, and were taught chiefly by nonconformist clergy driven from their parishes by the *Act of Uniformity.* They numbered about thirty. Latin, Greek, and Hebrew were prominent, but the innovation consisted of the addition of science, mathematics, and English. The *Act of Toleration* (1689) permitted the regular incorporation of these schools.
2. **Academies in America.**—The Renaissance Latin Grammar School (limited to boys, college-preparatory, narrowly humanistic, intensely sectarian, town-supported) failed to meet the needs of the American states after the Revolutionary War. The first secondary school of the

Academy type was opened by Franklin in Philadelphia (1751). By the time of the Public School Revival (1835), these were the main secondary schools of America. Their chief features were:

a. They were usually open to girls as well as boys.

b. They were private, although some succeeded in getting a measure of public support.

c. Their curriculum was broad; modern languages, the sciences, mathematics, history, English grammar and composition all found a place.

d. They were the chief source of supply of teachers for the lower schools until the growth of public normal schools (1838 on).

3. **Courtly Academies in France.**—There were twelve of these in Paris alone in 1649. They came in response to the upper-class demand for a school to train "gentlemen." They supplanted the classics and religion of the Jesuit schools and Renaissance collèges by mathematics, modern languages, "good form," military arts (fencing, riding, etc.), and fortification.

4. **Ritterakademien in the Germanies.**—The Thirty Years' War (1618-1648) had ruined the cities and the burgher class in German lands and had enhanced the prestige of the nobility who filled high places in the army. The separation of these classes socially led to their separation in school. The sons of the nobility withdrew from the Renaissance Gymnasien and attended schools exclusively for themselves. These schools supplanted the classics and religion of the older schools by French (since all European courts

were aping that of Louis XIV), by other modern languages, mathematics, natural science, history, and politics. In addition, the conventional accomplishments of the galant-homme (genealogy, heraldry, and the chivalric arts of riding, fencing, dancing, etc.) were added. In the nineteenth century the nobility returned to the Gymnasien because

a. The merchant class had recovered its prestige.

b. German culture had thrown off its subservience to French models.

5. **Private Tutorial Education in England.**—The lack of elasticity in the Renaissance Grammar Schools and the growing belief in the "grand tour" as indispensable in the finishing of a gentleman led to this type of training for the upper-class boys in England.

6. **Pietistic Movement in Prussia.**—Pietism was a protest against dogmatic Lutheranism as Puritanism was a protest against dogmatic Anglicanism. Its chief educational representative was Herman Francke. Beginning in 1695, Francke developed a group of institutions (all deeply religious) at Halle in Prussia, which is still in existence. The fields of education embraced in his comprehensive scheme were

a. *University Education.*—Francke with others made the new University of Halle the "first modern university." The innovations were

1. German, not Latin, was the language of the university lecture.

2. Scientific studies were given a place alongside of the old faculties (law, medicine, theology) and of the classical faculty which was added during the Renaissance.

3. The principle of academic freedom and research was made operative, especially in the previously closely guarded faculty of philosophy. Other universities followed and German university education received the bent it has since retained.

b. *Teacher Training.*—Francke established a Seminary in which the university students who taught in his lower schools might be trained.

1. This Seminary marked the first appearance of the teacher-training idea in Protestant countries (cf. Christian Brothers and Jesuits).
2. It included the practice school element as well as theoretical training (cf. Christian Brothers).

c. *New Type of Secondary School, the Realschule.*—One of Francke's institutions was a secondary school for upper-class boys (*Pädagogium*), in which the Latin, Greek, and Hebrew of the Gymnasium ran parallel with French, German, and scientific studies. This was followed by a secondary school (*Realschule*) in which the classics received little stress and in which the pure and applied sciences dominated. The transition was complete when a Realschule was opened in Berlin by one of Francke's teachers. This type has spread throughout the German states and is to-day a non-Latin, non-Greek, scientific secondary school of six years.

d. *Other Features of Francke's Work.*

1. The principle that the social classes should be segregated in the schools. He

founded an elementary school for poor boys and one for upper-class boys; a secondary school for poor boys and one for upper-class boys.

2. Provision for the education of girls. He founded an elementary school for poor girls and one for upper-class girls. A striking feature was the establishment of a secondary school for girls of position.
3. Enrichment of the curriculum. His elementary schools added natural phenomena study to the volksschule subjects, and while still emphasizing religion, got away from catechism drill. His secondary schools added new studies also (see description of Pädagogium and Realschule above).

QUESTIONS

(1) Give a brief analysis of Milton's Tractate on Education. Criticize Milton's scheme.

(2) Who founded the institutions at Halle? Of what do these institutions consist?

(3) What new principles in education were embodied in the textbooks of Comenius?

(4) Contrast Humanism with Realism. Name a leader of each movement. Show whether the attitude to-day is toward Humanism or toward Realism.

(5) Describe the Didactica Magna of Comenius as to (*a*) educational doctrines, (*b*) principles of teaching.

(6) (*a*) State and account for Francis Bacon's influence in the intellectual history of mankind. (*b*) Give two points in his doctrine that have been of great consequence in education.

(7) Give the origin of the Real School of Germany and explain the nature of its work.

(8) Define Realism. Name one of its prominent advocates and tell something of his work

CHAPTER XIV

JOHN LOCKE (1632-1704), ECLECTIC

I. **Fields of Activity.**—The English Puritan Locke is an important figure in human history

a. In philosophy (*Essay Concerning the Human Understanding*) in which with others he worked out the psychological basis of the scientific and rationalistic movements of the seventeenth and eighteenth centuries.

b. In political theory (*Treatises on Government*) in which he justified the Whig movement and the "bloodless revolution" which gave England a constitutional monarchy, 1688.

c. In religion where he stood for toleration and the removal of disabilities based on nonconformist beliefs. Locke, however, did not include the Roman Catholics in his concept of toleration.

d. In education where he occupies an eclectic position when his two works *Thoughts Concerning Education* and *Conduct of the Understanding* are studied together. The first was written for an English gentleman and deals with the field of upper-class education; the second is a work on psychology.

II. **Relation to Other Movements.**—Locke is an educational thinker in whom many currents mingle. This eclecticism may be represented by the following analysis:

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HUMANISTIC REALISM

POINTS OF LIKENESS	POINTS OF DIFFERENCE
Attack on narrowly humanistic ideal in existing schools. Education broader than instruction. An encyclopedic content for the young gentleman.	Free from the bookishness of humanistic realism. Latin less stressed. Greek omitted as necessary to a scholar but not to a gentlemen.

SOCIAL REALISM

Distrust of existing schools; recommendation of tutorial system for the training of a gentleman. Learning less important than physical and social training. Stressed travel. Latin by the conversational method; Greek not necessary. Hardening process in physical education. In physical education, Locke had an influence on the Grammar and Public Schools of England.

The chief difference lies in the meaning attached to the moral aspect of the gentleman's training. With Locke the aim here is self-denial, a discipline of the desires. With Montaigne sanction is given to types of indulgence through a pragmatic respect for versatility.

SENSE REALISM

Psychological doctrine that sense impression is the beginning of clear ideas. Encyclopedic content. Methods to be pleasant, making use of play devices, *e.g.*, teaching to spell by throwing lettered dice.

Underestimate by Locke of instincts and other innate tendencies of the child (*tabula rasa* doctrine) makes his psychology less satisfactory than that of most of the sense realists. Locke "sounds the death-knell of pansophism" for knowledge is not the objective in his broad content.

DISCIPLINARY CONCEPTION

Locke stands for the belief, at least as old as Plato, that mental power is more important than knowledge acquired

He did not stand for a narrow curriculum as some disciplinarians do—apparently on the theory that a few well-organized

through study; thus mathematics makes "reasonable creatures," reading develops "discrimination." He believes mental power thus developed "able to transfer to other parts of knowledge."

studies in which the technique of method has been perfected are sufficient. He did not use the theory to support the place of Latin in the curriculum.

RATIONALISM

Reason the chief "faculty" to be developed.

Locke never renounced his Christianity; in this he differs markedly from the *illuminati* of the eighteenth century.

III. **Summary Statement of Locke's Positions.**

A. The complete *aim* of education is fourfold—virtue, worldly wisdom, breeding, learning. Another statement is in terms of the three major fields:
   1. Physical education, where the aim is body hardening (influence on Rousseau later).
   2. Moral education, where the aim is learning to control the desires by reason.
   3. Intellectual education, where the aim is the development of mental power rather than the acquisition of a wide range of knowledge. A third statement of the aim of education is crystallized in Locke's dictum "a sound mind in a sound body."

B. The *organization* is tutorial; Locke wrote for the upper classes. When he turned to the theme of education for the masses (as he was obliged to as King's Commissioner with oversight over the poor), he thought in terms of the workhouse and trade apprenticeship, a typically British attitude.

C. The *content* is in sharp contrast to the then existing Grammar School curriculum. The Englishman who was to take his place in the active political life of the time could dispense with Greek, needed Latin,

but needed even more, geography, history, civil law, merchants' accounts, dancing, and a trade or two as hobbies.

D. The *method* should utilize throughout the underlying psychology of the rational vs. the memorative appeal, should exercise sense-perception, should give due care to habit formation, and should proceed inductively.

E. The *discipline* should consist of praise and blame, the first to be administered in the presence of others, the second privately. But Locke endorses corporal punishment in dealing with obstinacy, the root of many later evils. He states that the father should be severe with the child when he is young, but should take him more into his confidence as he grows older.

QUESTIONS

(1) What treatise did Locke write on education? For what immediate purpose? (*b*) Name two general points on which he laid great stress. (*c*) Give, with reasons, two of his suggestions which you think unwise. (*d*) Name a writer on education who was influenced by Locke, and state one respect wherein he was influenced.

(2) How was the work of John Locke related to that of Francis Bacon?

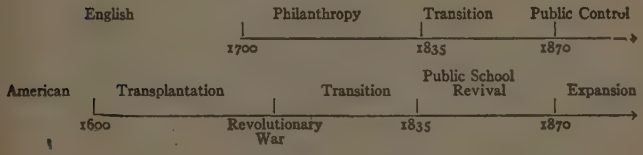
(3) What was the title of Locke's most important educational work? What celebrated statement expresses his educational theory?

(4) State the chief services rendered to education by Locke.

CHAPTER XV

EDUCATION IN AMERICA TO THE PUBLIC SCHOOL REVIVAL

I. **Chronological Graph.**—The main time divisions of American education, with the English background included for orientation, were:



II. **Time divisions in American Education.**—While this chapter deals only with the major developments down to the Public School Revival, the graph presents the later periods as well.

A. *Transplantation Period.*—As the name suggests, this period shows an attempt to reproduce in the new world, both in the Thirteen Colonies and in the French and Spanish possessions, the educational ideals and the schools with which the immigrants were familiar in the old world.

B. *Transition Period.*—This extends from the beginning of national existence to the Revival. It is filled with the struggle between the new republican ideal of tax-supported schools for training citizens and other ideals, some of them a survival from the first period.

C. *Public School Revival.*—This extends from the accession of Horace Mann as Secretary of the State Board in Massachusetts (1837) to about 1870, when the influence of the reforms there effected along with other factors had overcome most of the obstacles which had thwarted progress in the Transition Period.

D. *Period of Expansion.*—From 1870 down, during which time the extension of educational facilities to more people and through new agencies are the dominant notes.

III. **English Background.**—For completeness the three big periods in English education since 1700 are represented.

1. The period of inactivity of the state, during which private philanthropy provided what education there was for the masses.
2. The period of transition, during which the government was spending some money, but through private societies as channels.
3. The period of public control, beginning with the Forster Act (1870), which established state supported schools. Other acts have since been passed, the latest in August, 1918, to make educational opportunities more abundant and more accessible to the English people. In this chapter only the Philanthropic Period will be considered. During it four streams of influence came over to America.
   a. The schools of the charity type.
   b. The Sunday schools.
   c. The monitorial schools.
   d. The infant schools.

IV. **Education During the Transplantation Period.**—This may be considered under two heads:

A. *In French and Spanish Possessions.*—Educational facilities were offered in this part of the present

United States by the conventual orders of men and women who labored among both the Indians and the European settlers. Among the earliest were the schools of the Spanish Franciscans in Florida and New Mexico, which were carrying on elementary work as early as 1629.

B. *In the Thirteen Colonies.*—These were settled at a time when religious zeal and intolerance were rampant in Europe as the aftermath of the Lutheran, Calvinistic, and Anglican Revolts and the Catholic Reaction. For educational purposes, the following groupings should be noted:
   1. The *southern* colonies, settled largely by Anglicans, save Maryland, which was Catholic.
   2. The *middle* colonies, settled largely by Calvinistic and Lutheran groups.
   3. The *New England* colonies, settled by intolerant Calvinistic Puritans, save Rhode Island, where the principle of religious freedom was established from the start.

C. *Education in the Southern Colonies, Virginia the Type.*—The prevailing idea here was **selective,** the upper class providing education for its children, the children of the poor and orphans being cared for through apprenticeship. Since the Anglican settlers had come to the new world for gain and not for religious freedom, there was no Reformation insistence on the importance of everybody being able to read the Bible. The main developments of the period, all in the interests of the ruling class, were:
   1. *Elementary education* under tutors or in private schools, sometimes "field schools" jointly supported by a group of neighboring planters.
   2. *Secondary education* in private Latin Grammar Schools.

3. *Higher education* (chiefly for the ministry) at first by study in England and then in the College of William and Mary, founded 1692.

D. *Education in the Middle Colonies, New Netherland, Maryland, and Pennsylvania the Types.*—The prevailing ideal here was **parochial,** in terms of an elementary school connected with each church, so that religious training might be available for all. An attempt was also made to provide more advanced schools.

1. In New Netherland (Dutch Reformed) the schools were a combination of public and parochial, pay and free. The civil authorities (Dutch West India Company) divided the administration of the schools with the religious authorities (Dutch Reformed Church). Poor children were admitted free, others paid fees. There is record of one Latin Grammar School under Dutch rule. Under the English occupation, 1664 to the Revolutionary War, the selective attitude described for Virginia set in; the higher institution for training Anglican ministers was Kings' College (Columbia), founded 1754.
2. In Maryland (Catholic) the schools were purely parochial, no public support principle operating. This had been the theoretical position of the Catholic Church since the Council of Trent. There is record of one school opened at Newtown by a former Jesuit novice (1640) which was above the elementary grade. An attempt was also made to establish a system of county secondary schools which were to share in certain state funds, but it was largely abortive before the Revolutionary War.
3. In Pennsylvania (Lutheran, Calvinistic, Catholic,

Quaker) the schools were also purely parochial, the tolerant attitude of the colony leading to a heterogeneity of religions and nationalities. Each church supported its own school, no principle of public support operating. The need for ministers led to the founding of secondary and higher institutions by some of the sects, and the first secondary institution of the realistic type (the academy) was founded through Franklin's efforts in 1751—now the University of Pennsylvania.

E. *Education in the New England Colonies, Massachusetts the Type.*—The prevailing idea here was **government control** of education. The factors which entered into this ideal were first, a spirit of intolerance which kept other religionists out of the colony and thus greatly simplified the educational problem; second, a splendid spirit of democracy which prevented sharp class stratification from developing; third, a Calvinistic emphasis on Church-state cooperation and on the importance of all being able to read and understand the Scriptures. The main developments during the first part of the period were:

1. Elementary schools were made mandatory in each town of fifty families by the Law of 1647. While the schools were to be partly supported by tuition fees, and while attendance was not compulsory in the present-day sense, this law is the germ of our present state systems of common schools.
2. Secondary schools (Latin Grammar) were made mandatory in each town of one hundred families by the same Law of 1647. These were to fit for the colonial college, and the law embodied the

principle, now accepted, that the state must provide at public expense for the higher education of its youth.

3. Higher education was provided by Harvard College, founded in 1636, largely for the training of Congregational ministers.
4. The Massachusetts government action attitude influenced Maine, New Hampshire, and Vermont (all parts of Massachusetts colony), and Connecticut. Rhode Island was not affected, owing to a fanatical devotion to individual liberty and a broadly tolerant religious attitude.
5. In the latter part of the colonial period, 1700 down, a distinct decline set in throughout New England, but this is best considered in connection with the Transition Period.

V. **Education During the Transition Period.**—This covers the period between the Revolutionary War and the Public School Revival. It is featured by the constitutional guarantee of religious freedom for all, the admission of new states, the spread of the population inland, and the extension of manhood suffrage. Education breaks away from European transplantations, becomes more secular, and turns more and more to the objective of preparation for citizenship. Powerful obstacles appeared in the various states; ardent champions of public secular schools attempted to overcome them.

A. *Chief Obstacles to Public Secular Education.*

1. The granting of public moneys to private schools. Massachusetts, Virginia, and New York illustrate this.
2. The desire of religious people to support only those schools which teach religion. New York illustrates this.

3. The confusion between public education and pauper education. Virginia illustrates this.
4. The demand of tiny geographical units for educational autonomy. Massachusetts illustrates this.
5. The unwillingness of those without children or whose children were in private schools to pay public school taxes. Virginia illustrates this.

B. *Steps in the Direction of Public Secular Education.*—Virginia, New York, Massachusetts, and the Northwest Territory may serve as indices of the developments in various parts of the country.

1. *Virginia.*—Jefferson (1779) proposed a scheme of universal education based on the theory that a modicum of education for all and special advanced education, including college training for the most capable, should be offered at public cost. The tangible outcome was
   a. The establishment of the University of Virginia, 1820.
   b. The establishment of a state fund to subsidize education.
   c. The spending of this fund to pay the tuition of pauper children at private schools in each county.
2. *New York State.*
   a. Founding of the first state board in the country (Board of Regents, University of the State of New York) to coordinate all secondary and higher educational activities, 1787.
   b. Establishment of a state fund to subsidize education, provided the smaller geographical units would match their share by taxation.
   c. Appointment of the first state officer in the

country (state superintendent) exclusively concerned with education. This office, however, was abolished before the end of the Transition Period.

d. Spending of state money through private agencies, academies in the secondary field, Public School Societies in the elementary field.

e. Establishment in New York City of a public city board of education. The steps leading to this were

1. Founding in 1805 of the Free School Society (later the Public School Society) which opened a number of elementary schools, Protestant in spirit.
2. This society given a small local tax and a share in the state fund described in (*b*) above.
3. Increase in Irish immigration injected a new element into what had been a Protestant problem.
4. Catholics challenged the right of the Public School Society to alone share in public funds.
5. Of the alternatives before it, the state legislature chose that of withdrawing public money from the Public School Society and establishing a City Board of Education, 1842.

3. *Massachusetts*.—The Transition Period was in reality here a period of decline from the government-action attitude represented in the Law of 1647. The chief causes for this decline, which began long before the Revolutionary War, were

a. A growing spirit of tolerance. This broke up the homogeneity of religious belief which had made the maintenance of town schools a relatively easy matter.

b. The spread of the population away from the town church, school, and block-house. This made it difficult for many to share in the education they were helping to support.

c. The resultant demand first, for the "moving school," then for the district school.

d. The granting of much power to local district committeemen, thus creating an army of petty politicians and decentralizing the educational machinery.

e. Decay of the Latin Grammar School through lack of support; concomitant growth of private academies which often received state subsidies.

4. *The New Northwest Territory*.—This land, from which Ohio, Indiana, Illinois, and Michigan were erected as republican states during the Transition Period, was ceded to the new federal government in 1781. It was settled by westward-moving groups from the original states, the northern stretches by those from New England and New York, the southern stretches by those from the southern states. There was the same conflict between proponents of public secular schools and the "obstacles" as in the older states. The key to the later educational history may be presented as follows:

a. The Northwest Territory was divided by Congress into townships (geometrical divisions 36 square miles in area), and each

township into sections (one square mile). This land was then sold to the settlers.

b. When Ohio was admitted in 1802 a compromise was effected: if the state would exempt federal lands from taxation until sold, the federal government would give Ohio the sixteenth section of each township to maintain its common schools. Another federal grant consisted of two whole townships for the support of a state university.

c. With a few exceptions, these grants were made to all states later admitted to the Union. The old states have not enjoyed either of these federal grants.

VI. *Infiltration of English Influence During the Late Transplantation and Transition Periods.*—On the line of English education (see graph, page 57) this stretch is called the Period of Philanthropy. The backwardness of the British state in education may be explained in terms of

a. Failure of the Anglican Revolt to stress education of the masses.

b. Mutual intolerance of Anglicans and nonconformists during the seventeenth century. Catholic education was "felonious" from both the Anglican and nonconformist viewpoints.

c. Deep-rooted British conviction that education is the duty of the parent and of the Church, not of the state.

d. Fear of the ruling class that education of the masses would make them dissatisfied and restive.

A. Motives for Philanthropic Endeavor.—The early eighteenth century movements show the religious motive predominant. Towards the end of the century the terrible conditions resulting from the me-

chanization of industry and the exploitation of child labor served as a challenge to humanitarians and social reformers. As the end of the period (1835) approached, the motive became increasingly civic. Dissatisfaction with philanthropic efforts and a plea for a public school system had been voiced by Adam Smith (*Wealth of Nations,* 1776), by Malthus (*Essay on Population,* 1798), and by Thomas Paine (*Rights of Man,* 1792). The chief philanthropic movements, with the carry-over of each to America, were

1. *Religious Charity Schools.*—(*a*) Anglican schools founded by the S. P. C. K. (Society for the Promotion of Christian Knowledge) about 1700, in which poor children were taught free. The content consisted of the rudiments, cleanliness, behavior, and Anglican religious principles. For the times, the teachers were of high character and efficiency. (*b*) Dissenting groups of charity schools founded by Quakers, Presbyterians, etc., also the "circulating" schools in Wales.
   a. Carry-over to America.—The colonial offshoot of the S. P. C. K. was the S. P. G. (Society for the Propagation of the Gospel). This organization opened schools supported by money raised in England. It worked in all colonies save Virginia; especially active in New York, where it helped fill the gap created by the British laissez-faire policy after 1664. Withdrew after the Revolutionary War.
2. *Sunday Schools.*—These arose in industrial centers in England (*e.g.,* Raikes' work at Gloucester, 1780) as a means of giving instruction in the rudiments and non-sectarian religion on Sundays to children who worked all week. The work be-

came crystallized in the Sunday School Society and remained until improved working conditions removed the causes which had brought it into being.

a. Carry-over to America.—The idea appeared first in Virginia (1784), spread through the other southern states sometimes leading to special schools for African children, touched New York and then Rhode Island. As in England, it was taken up first by philanthropic Sunday School Societies, then by the churches. As weekday instruction became available, the Sunday schools passed over to a sectarian basis and their teachers ceased to be paid.

3. *Monitorial Schools.*—The underlying idea in these was that bright pupils could be utilized as assistant teachers, thus greatly reducing the cost of education and making it possible to reach large numbers. There were two parallel developments of the idea in England: (*a*) the work of Joseph Lancaster leading to nonsectarian monitorial schools under the control of the British and Foreign Society, (*b*) the work of Andrew Bell leading to Anglican monitorial schools under the control of the National Society. While these schools were mechanical in method and narrow in content, they served to bridge the gap between public neglect of education and public control because: (*a*) they showed what could be done even with one good teacher for 400 or 500 pupils, (*b*) they served as channels through which the first state money was disbursed for the education of the masses in England (1833), the subsidy which ushered in the

Transition Period, (*c*) they trained teachers at a time when no other agency was doing it, (*d*) they systematized what had been attempted in a desultory way by the charity schools, Sunday schools, etc. Their position in the chain of development of the dual system of schools erected by the Law of 1870 (see graph, page 177) is as follows:

	1700–1800	1800–1870	1870
Sectarian Schools	S. P. C. K. Schools	Schools of National Society (Bell)	"Voluntary" schools Buildings owned by churches
Non-sectarian Schools	Charity schools of non-sectarian kind	Schools of British and Foreign Society (Lancaster)	"Board" schools Buildings owned by boards of education

a. Carry-over to America.—Only the Lancasterian influence came to America (1806). The Public School Society in New York City (see page 64) put its schools on the monitorial basis. Records show that the system was put into practice as far south as Georgia, as far west as Ohio, that the Mexican state of Texas organized higher schools on this basis, that state systems were proposed (Maryland, North Carolina, Indiana), and that high schools as well as elementary and infant schools were actually organized on the monitorial principle. While superseded everywhere later by the theory of education as individual development rather than the imposition of adult standards on little children to be achieved through ceaseless mechanical drill, yet this influence helped the growth of public secular education in America.

1. By proving the advantages of education for the masses of the people.
2. By acquainting Americans with the idea of the graded school. It was possible for a child to take his reading with one group, his arithmetic with another, and his spelling with a third. Such flexibility had been impossible in the ungraded one-room school.
3. By accustoming the American people to the principle that common schools contribute to the general public welfare and hence should be supported by general taxation. When the people were ready for taxes commensurate with the needs of universal democratic education, these schools gave way before Pestalozzian schools (see page 83).
4. By dignifying the work of the teacher through providing teacher training. These monitorial schools served as a nexus between (*a*) the conception of the elementary school teacher as a sexton, gravedigger, army veteran, indentured servant, or housewife with a large room and spare time, and (*b*) the conception of the elementary school teacher as one carefully trained in a normal school for a dignified vocation.

4. *Infant Schools.*—This type of education for very little children (those too young for the elementary schools) passed through three stages in Europe, all antedating its philosophic foundation by the German, Froebel. These stages were (*a*) the work of the Lutheran minister Oberlin,

about 1770 in France; the infant schools founded by him were to inculcate morality and religion, to teach the rudiments, and to allow the play and manipulative instincts ample scope; (*b*) the work of the free-thinker and Socialist factory-owner Owen in Scotland, born of a desire to ameliorate the terrible evils of child-labor; the infant school founded by him aimed to allow free development of young children as did that of Oberlin, save that religion found no place; (*c*) the work of Wilderspin in England; the infant schools founded by him and by the Infant School Society which exploited his ideas were really elementary schools for very young children; books, facts, and drill were their features.

a. Carry-over to America.—The need for infant schools was created by the fact that elementary schools in some places made no provision for beginners, children being admitted at about eight years of age. First in Boston (1818), then in New York (1827), and in other American cities the infant school was established as a separate institution, later being merged as the primary department with the elementary school to form the "grammar school." The American kindergarten, therefore, was not a transplantation of the European infant school, but an independent development. Some important results of the infant school in America were

1. The development of a better type of schoolroom
2. The disappearance in New England of the dame school, the functions of which were absorbed by the infant school.

3. The introduction of women teachers into American schools.

b. Graphic Summary of Movements for the Education of Very Little Children.—With movements to be described later included for completeness, this may be presented as follows:

Country	School	Date	Leaders	Place To-day
France	Infant School	1770	Oberlin	École Maternelle for children between 2 and 6 years
England	Infant School	1816–20	Owen Wilderspin	Infant School for children between 3 and 7 years
America	Primary School, Junior Department	1818 to 1830	"Public School" Societies, Baux	Primary department of elementary school for children between 6 and 10
America	Kindergarten	1860 1873	Elizabeth Peabody William T. Harris Susan Blow	Kindergarten for children 4 or 5 years old
Germany	Kindergarten	1837	Froebel Baroness von Marenholtz-Bülow	Not a corporate part of the educational system

QUESTIONS

(1) Compare the early schools of New England with those of New York.

(2) Mention in chronological order five important events in the educational history of the state (New York).

(3) What educational influences of Europe were prominent in the early schools of New England and New York?

(4) Show how the change of New York from a Dutch to an English colony affected its schools.

(5) What conditions created the need for philanthropic endeavor in English education in the eighteenth and early nineteenth centuries?

(6) Why is Thomas Jefferson given a place in the history of education in America?

(7) What part have the national land grants played in the development of state systems in the newer states?

CHAPTER XVI

THE NATURALISTIC MOVEMENT IN EDUCATION

I. **Political and Social Background of the Movement.**—The eighteenth century in the chief countries of Europe may be characterized as follows:

A. **England.**—Alone among the nations of western Europe, England had achieved limited (constitutional) monarchy through the Bill of Rights, 1689. This, however, was a victory for Parliament, not for the common people. The Act of Toleration, 1689, removed legal obstacles against the Dissenters, but did not lift the ban from Roman Catholics.

B. **Prussia, Austria, Russia, and Spain.**—This is the period of the benevolent despots (1) Frederick William I, Frederick the Great, Frederick William II in Prussia, (2) Maria Theresa and Joseph II in Austria, (3) Peter the Great and Catherine in Russia, (4) Philip V, Ferdinand VI, and Charles III in Spain. Legislative assemblies rarely met in these countries; the rulers governed autocratically. But there was an earnest attempt to improve the masses in the interest of nationalistic ambitions. "Everything for the people, but nothing by the people."

C. **France.**—Absolute monarchy (Louis XIV, Louis XV, Louis XVI), shorn of the benevolent interest in the masses of the people, reached its zenith here. A magnificent court, graced by sycophants and idlers, rested upon an impoverished, over-taxed, neglected population.

1. The first revolt was *aristocratic,* aimed at the political theory of absolutism and the whole structure of Christianity, but was callous to the needs of the peasants and workers. This was the Illumination, and in it participated Voltaire, Diderot, Montesquieu, etc.
2. The second revolt was *democratic,* and assailed at once the aristocracy of blood and the equally heartless aristocracy of intellect. This was the Naturalistic Movement, and its central figure was Rousseau. The specific targets of his exaggerated attacks were
   a. The upper-class training of children, especially the treatment of children as mannikins, the repression of spontaneity, the cramped life of the cities with the hot-housing of children, the artificialities which were the dancing-master's stock-in-trade, the absence of home-life and the relegation of children to ignorant nurses.
   b. The contempt of the upper classes for the workers, and the insincerity developed in children through too early knowledge of religious and moral conventions. Émile is an upper-class boy because "the poor man has no need of an education," *i.e.*, he is close to nature, which saves him from the false training above described.

H. Rousseau (1712-1778), Naturalist.—Born at Geneva, enjoyed very little schooling, apprenticed to a trade, lived as a vagabond, had close contact with rural nature and with the peasant classes, lived dissolutely—these were the antecedents of his first publication, 1750. His writings touch four major fields: (1) political theory—two prize *essays* pleading for a return to primitive liv-

ing, the *Social Contract* interpreting the state as the democratic expression of the popular will; (2) autobiography—the *Confessions,* a remarkable but untrustworthy analysis of his own soul; (3) romantic literature—the *New Heloïse,* an idealization of romantic love and of simple domestic rural life; (4) education—the *Émile,* a plea for the rights of the child. This was published in 1762, about the time when the Jesuits were driven from France. It attracted hostile attention from Catholic and Protestant thinkers, but was widely read. The book may be analyzed as follows:

A. **General Character.**—It abounds in exaggerations (*e.g.,* by doing the opposite of what is usual, educators will almost always be right), contradictions (*e.g.,* all sides of the child's nature are to be developed, yet the social instinct is given no chance for expression before fifteen years of age), and faulty psychology (*e.g.,* the neglect of self-development for Sophie because she is a woman, the categorical denunciation of emulation). Its real value is to be found in specific suggestions scattered here and there rather than in the main postulates. Placed in its own setting—eighteenth century France—the weaknesses of his doctrine are at the same time its strong points. For example:

1. Books are neglected, **but** observation, inference, and experimentation are stressed.
2. Nurture (preparation to meet social demands) is neglected, **but** nature (meeting the demands which come from the child) is stressed.
3. Age divisions are entirely too sharply drawn, **but** age divisions are drawn.
4. Knowledge of child psychology is often faulty, **but** importance of studying children and of

teaching the child rather than the subject or the book are stressed.

B. **Divisions of the Book.**—These, with the outstanding educational recommendations in each, are

1. From Birth to 5—Since "everything is good as it comes from the hands of the Author of Nature," the underlying principle is Negative Education (laissez-faire, "hands off"). *Physically,* this meant that babies should be nursed by their own mothers, that walking should be learned without artificial devices, that medicines and doctors should be proscribed, that clothing should be loose and comfortable, that the body should be hardened (cf. Locke, Montaigne) and not hot-housed, and that the environment should be rural. *Morally,* this meant that rational discipline should be tabooed, the "natural consequences" of the child's acts serving to inhibit some and cause the repetition of others; for the same reason history, fables, etc., have no place because they demand moral judgments of which the unmoral child is incapable. *Intellectually,* this meant no books, no three R's (because dealing with artificial symbols), but the informal exercise of the senses and of the muscles, and speech development without affectation nor the use of words meaningless to the child.
2. From 5 to 12—Negative education still the guiding principle. Sense discrimination (weighing, measuring, singing) gets a large place. Simple problems in constructive geometry, where areas are superposed, to be used to exercise reasoning. Émile is alone with his tutor; hence moral training through group contacts can not operate. Emulation, save with his own past achievements, is impossible. Books have no place. Drawing

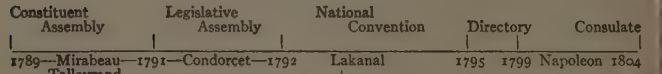
should permit free expression of the child's ideas (vs. Pestalozzi later).

3. From 12 to 15—Here Rousseau comes nearest to positive instruction. The work in this period includes geography, in which the beginnings are found in neighborhood study (cf. Pestalozzi and modern practice), natural sciences, in which the child makes his own apparatus, reading with Robinson Crusoe as text. Émile, though an upper-class boy, learns a trade because (*a*) this and not history is the best preparation for understanding social relationships (Dewey's position to-day), (*b*) this will raise him above parasitism, (*c*) this will overcome the tendency to despise those who work with their hands.
4. From 15 to 20.—Since Émile has reached—in this process of delayed maturing—the stage of altruism and interest in his fellowmen, he is to be socialized through (*a*) the study of history, (*b*) visits to workshops, prisons, hospitals, where human beings in all conditions are grouped, (*c*) participation in play groups where human character presents other manifestations, (*d*) a deistic, naturalistic explanation of life, stressing reverence rather than creed and putting Émile in a position to choose one religion for himself.
5. Education of Sophie.—Book V concerns itself with this subject and contains the propositions (*a*) that woman is constituted to please man, (*b*) that her education is purely relative to that of man.

C. **Influence of Rousseau.**—Three phases of this many-sided phenomenon are important educationally: (1) it helped give direction to nineteenth century theory, (2) it aroused an interest in education which runs through the activities of the French

Revolution, (3) it inspired the Philanthropinic Movement in Germany.

1. *Rousseau and Nineteenth Century Theory.*
   - *a*. The impetus given the Psychological and Child Study movements, typified in the work of Pestalozzi and Froebel.
   - *b*. The impetus given the Democratic and Secularizing movements, typified in the work of all who stand for a widely disseminated education, trade-training, the leveling of class distinctions, and the attempt to develop moral character without the use of religious sanctions.
   - *c*. The impetus given to the Scientific movement, typified by Spencer, Huxley, etc. This phase of Rousseau's influence may be regarded as a revival of sense realism in education simultaneous with the scientific inventions and discoveries of the nineteenth century.
2. *Rousseau and the Educational Undercurrent of the French Revolution.*



   - *a*. The above graph indicates the rapid shifting of the governmental machinery down to the beginning of the Empire. The names given are those of the educational leaders who brought forward plans for adoption, practically all of which remained unrealized. The development of a national system of education in France begins with Napoleon (see page 180).

b. Conspicuous among the strivings for educational changes, some of which have since been accomplished, are: (1) primary schools throughout France, (2) a national normal school at Paris, (3) political and social morality to displace religion in the schools, (4) suppression of religious congregations (undone by Napoleon), (5) higher primary schools for the masses, (6) all schools open equally to men and women, (7) all instruction gratuitous, (8) a chain of national universities.

3. *Philanthropinic Movement in Germany*—Basedow, with experience as private tutor, teacher in a gymnasium and in a ritterakademie behind him, and possessed of a spirit of revolt in religious matters, was turned definitely towards educational reform by the Rousselian influence. The steps in this reform, which was enthusiastically endorsed by Goethe, Schiller, Lavater, Kant, and Herder, were

a. An *Address to Philanthropists* (1768) for funds; a plea for nonsectarian schools and a national body to control education. The second part of this plea was in line with nationalizing tendencies sponsored by Frederick the Great.

b. The publication (1774) of two books, *Das Methodenbuch* intended for parents, and combining ideas garnered from Bacon, Comenius, and Rousseau on child rearing, and *Elementarwerk*, which was an illustrated reading book for children in German, dealing with natural phenomena, commerce, morals (vs. the doctrinal religion of Come-

nius' Orbis Pictus) and manners. It embodied the same pansophic fallacy as was found in sense realism.

c. The founding (1774) of the *Philanthropinum* at Dessau, an experimental school of four classes conducted "according to nature." The salient features of the school were

1. Children treated as children. The mannikin idea, so common in upper-class European society, had no place. Free, loose clothing, no wigs, etc.
2. While Latin and French were important subjects, *realstudien* (natural phenomena study, geography, etc.), mathematics, music, dancing, drawing, and physical training were also stressed.
3. Languages were to be taught by the conversational method.
4. Rich and poor were to be educated together though the future calling of the child was recognized in the time division among subjects.
5. Handwork for all.
6. Religion was considered important, but not in its theological phases. The Rousselian idea of putting the child in a position to make a later choice of a creed. This was the professed attitude of Frederick the Great: "in this country every man must go to heaven in his own way."

d. The spread and influence of the Philanthropinic Idea.—Two of Basedow's assistants —Campe at Hamburg, Salzmann at Schnepfenthal—established schools of the same type, permeated by the spirit of experimentation

and the gospel of natural education. The parent school at Dessau was closed in 1793. The most important results of this movement were:

1. The furtherance of activity of an experimental kind in education (cf. Pestalozzi).
2. The contributions to the library of children's literature (*e.g.*, Swiss Family Robinson) and the prominence given the pictured reader.
3. The establishment of *realien* (sciences) alongside the humanistic content. One of Francke's contributions had been in this same field.
4. The putting into practice of Rousselian ideas of method in geography, geometry, natural history, thus furnishing the nexus between Rousseau and Pestalozzi.

QUESTIONS

(1) (*a*) State what Rousseau meant by "education according to nature." (*b*) Criticize the doctrine and the method he based upon it. (*c*) Account for the great influence his "Émile" had upon education.

(2) State two effects of the educational work of Rousseau.

(3) Describe the general plan for Émile's education as set forth by Rousseau.

(4) Discuss the work of Basedow's Philanthropinum, showing (*a*) what it contributed to education, (*b*) why it failed as an institution.

(5) What was Rousseau's position on *each* of the following topics: (*a*) the use of books, (*b*) the formation of habits, (*c*) the cultivation of the emotions or feelings.

(6) Of Rousseau it is said, "He certainly caused a more complete revolution in educational thought and practice than any one man or group of men that we have to consider." Explain the character of this "revolution in educational thought and practice."

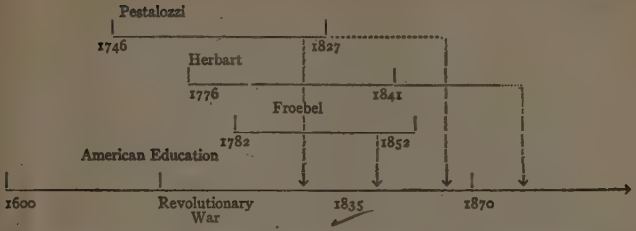
CHAPTER XVII

THE PSYCHOLOGICAL MOVEMENT IN EDUCATION

I. **General Character of the Movement.**—Regarding the child as the center of the educational process, a number of thinkers and teachers in the late eighteenth and nineteenth centuries addressed themselves to the problem of psychologizing education. Conspicuous among them were the Swiss Pestalozzi, the Germans Herbart and Froebel, the Italian Rosmini, and the Frenchman Jacotot. Some of the chief characteristics of the movement were

1. The belief that education was a development from within, not an imposition of adult standards on the growing child.
2. The belief that observation and experiment could lead to principles upon which education could securely rest.
3. The belief that interest is the keynote of successful teaching.
4. Careful attention to the primary years of the child's development.

II. **Chronological Graph.**—In the following graph the connecting lines represent the waves of influence coming to America from the work of each reformer.



III. **Educational Work of Pestalozzi.**—A good home influence, attendance at the University of Zurich, a desire to alleviate the conditions of the Swiss peasantry as minister, lawyer, and farmer, in all of which he failed, preceded his first educational experiment. From 1774 to his death his educational activities were

1. School at Neuhof, in which he attempted to give vocational training combined with instruction in the rudiments and religion to a group of indigent children, in a good home environment. Pedagogically the experiment was a success, financially it was a failure and was abandoned in 1780.
2. Period of literary production (1780-1798) featured by the didactic novel *Leonard and Gertrude*, the theme of which was social regeneration through education of the masses.
3. Experiments at Stanz, Burgdorf, Yverdon (1798-1825) in which he abandoned vocational education and focalized on the problem of improved methods in the teaching of the academic subjects, with special attention to the training of teachers (Burgdorf and Yverdon). The book *How Gertrude Teaches Her Children* (1801) is the best exposition of his methods which he has left. Following is a statement of his theory and of the spread of his influence.

A. **Pestalozzi's Theory.**

1. The *aim* of education is the "natural, progressive, and harmonious development of the powers and capacities of the human being." Education is the birthright of the individual; he falls short of the full stature of manhood without it.
2. The *method* of education must be grounded on three principles.
   a. Reduction of all subjects to their unanalyzable elements (A-B-C), and the teaching of these subjects by carefully graded steps (simple to the complex). The influence of this principle has not been altogether happy in the teaching of reading, music, drawing, and some other subjects, but its net effect was salutary since it was a revolt against teaching language by abstract rules, arithmetic by rules of ciphering, geography by a wordy encyclopedic-dictionary approach.
   b. Use of the object-lesson, where a direct appeal is made through sense experience rather than through words. Pestalozzi's language lessons grew out of objects present before the children; his geography lessons were developed out of field trips followed by the modeling of land forms perceived; his arithmetic lessons were worked out from the counting of windows in the room, steps across the room, etc., moral training was given out of incidents which arose in the daily lives of the children. It should be noted that Pestalozzi stressed neither history nor literature, first because they were not directly amenable to object-lesson teaching,

and second because of his prejudice against books in education.

c. Oral teaching of all subjects—the child is not to learn a book, the teacher is not to hear the child recite on a book. Pestalozzi's dread of verbalism is the obverse of his firm belief in sense perception. Language is to come from oral description based on sense experience, not from reproduction of a printed text; arithmetic is to be largely oral and "mental"; the text is to be banished from geography, nature-study, and moral training. Corollaries from this principle were: the demand for a knowledge of subject-matter on the side of the teacher, for skill in questioning, in conducting reviews and drills, in organizing lesson units. The resulting stress on teacher preparation has been one of the most significant results of Pestalozzi's work.

3. The *content* of elementary education stressed by Pestalozzi was vocational (industrial, agricultural) training for future hand-workers—which phase found no place in the Burgdorf and Yverdon experiments because of the upper-class status of the pupils there—writing, drawing, music, language, number, geography, object-study, moral and religious training.

4. The *discipline* must be that of sympathy and love; it must reproduce the atmosphere of a good Christian home. This follows directly from his conception of education as development of the child, as opposed to the pressing of the growing child into adult moulds of behavior.

B. **Spread of Pestalozzi's Influence.**—There are two

phases of this: influence on vocational training, influence on methods of teaching the academic subjects.

1. *On Vocational Training.*
   - *a*. In Switzerland this was crystallized in the work of Fellenberg (1806-1844) who carried on a group of experimental schools with the three-fold aim of giving agricultural preparation to peasant children, of training teachers for rural schools, and of developing mutual good-will between the land-holding and the tenant-farming classes.
   - *b*. In England and Germany the idea was applied to the education of juvenile delinquents.
   - *c*. In the United States the idea showed first (1825-1850) in the addition of manual labor to the activities of higher institutions—theological and liberal arts—to give physical exercise and to help poor students. It showed second (1873 on) in the education of juvenile delinquents, leading to such reforms as the segregation of young offenders from hardened criminals, the displacement of prison-contract labor, the growth of the cottage plan (reproduction of good home environment in education). It did not lead to manual training in the elementary and high schools, this being rather a Froebelian influence.

2. *On Methods of Teaching the Academic Subjects.*
   - *a*. In Prussia, Pestalozzi's spirit was caught and put to work in the intensely nationalistic regeneration following the defeat at Jena by Napoleon (1806). Fichte and others di-

rected attention to the need of Pestalozzi's spirit in building up a strong, loyal population. In the middle of the nineteenth century, the school system of the country was characterized as "Prussian-Pestalozzian."

b. In England, philanthropic workers in the educational field (see page 135) opened a training school for teachers stressing Pestalozzian methods. They gave special attention to object-lessons which in their hands became highly formalized and bookish.

c. In the United States there were two main waves of influence. First (1820-1860) the publication of reports by Americans who had visited Switzerland or Prussia (Horace Mann, Griscom, Stowe, etc.) and the introduction into particular schools of new-type textbooks, especially *Colburn's Arithmetic*. Second the Oswego Movement (1860 on), radiating from Oswego, New York, characterized on the side of method by the formalized interpretation borrowed from England, but leading withal to an enriched content, more psychological methods, and careful teacher training.

QUESTIONS

(1) Write two pages on the application of Pestalozzi's methods to elementary grade work.

(2) State two effects of the educational work of Pestalozzi.

(3) Describe briefly *one* of the schools established by Pestalozzi. What were the leading characteristics of Pestalozzi's spirit and method?

(4) What practices in modern schools may be traced to the influence of Pestalozzi?

(5) Account for the fact that Pestalozzi has so largely influenced education though he failed in nearly every work he undertook.

IV. **Educational Work of Herbart.**—A university education during which he came strongly under the influence of the New Humanism (the revolt of German intellectuals against the dominance of French culture, and the striving for a new culture based on the best in the Greek interpretation of life), three years as a private tutor, a long experience as a university professor of philosophy—these formed the antecedents of Herbart's attempt to found a science of education. In lieu of the passion for sociological reform which actuated Pestalozzi's experiments, Herbart brought a systematic philosophy to bear on the problem of human development. The best statement of his views is given in the *Outlines of Educational Doctrine,* 1835.

A. **Herbart's Theory.**

1. The *aim* of education is moral character.
   - *a*. This he conceives not in terms of the development of the faculty of will (which as a separate faculty he denies), but in terms of the upbuilding of a group of abiding, many-sided interests.
   - *b*. These desirable interests connected with things (*e.g.,* reflection about natural laws) and interests connected with people (*e.g.,* participation in public affairs), may be made to result from properly selected ideas presented in a proper way at the proper time to a properly prepared mind.
   - *c*. Instructional method and scientific preparation of teachers thus receive tremendous emphasis.
2. The *content* of education, like the interests which are the ends of instruction, is two-fold: studies dealing with people (particularly literature and history), and studies dealing with

things (particularly mathematics, sciences, fine arts). Herbart himself was more concerned with secondary than with elementary education, and would give Greek a prominent place as a medium for presenting ideas conducive to desirable interests connected with people, ideas of moral conduct and social efficiency. All the Herbartians have emphasized history and literature as preëminent for moral instruction.

3. The *method* of education should be based on four doctrines which can be merely stated here.
   a. Doctrine of Interest.—Knowledge acquired without the warm glow of interest is knowledge which the child may get or not get and be the same child; it is not knowledge which makes for moral character. In a sense the other doctrines are statements of how interest may be aroused, interest itself being the *sine qua non* of educative instruction. If this view is taken, it will be a safeguard against assuming that interest with Herbart meant sugar-coating, or teacher-activity with pupil-passivity.
   b. Doctrine of Apperception.—If a child is to be interested in a school experience (if he is to attend to it without threats) he must have something in the mind with which to attend. This something is found in groups of related ideas (apperceptive masses, apperceptive stocks). The mind interprets or responds to a given situation in terms of (1) past experience, (2) the present frame of mind (revived experiences). The implications for teaching are easily deducible.
   c. Doctrine of Correlation.—Herbart attached

two meanings to this: (1) school subjects should not be atomized; mathematics should be linked to the pupil's knowledge of nature, and (2) literature dealing with the youth of the race (*e.g.*, Odyssey) is best adapted to the youth of the individual. This slender hint dropped by Herbart was later elaborated into the Culture Epochs Theory and has been a nice subject for academic discussion since.

d. Doctrine of the Formal Steps of Instruction.—An order of procedure in teaching, either in single lessons or in larger units, assumed to parallel the order of learning. In the expanded form given Herbart's analysis by his followers, the steps were :(1) Preparation, the apperceptive step, (2) Presentation of the new material closely articulated with past experience, (3) Comparison or Association, to lift into prominence the common elements and the differences in the examples presented, (4) Generalization, (5) Application, to put the generalized idea to work, sometimes to test it, sometimes to deepen the impression through expression. Dewey has challenged the "steps" of the Herbartians first, on the ground that thinking normally occurs when there is a problem, a discrepancy engaging our attention, and that the formal steps make no provision for this; second, on the ground that acquiring knowledge should be incidental to thought development, and not vice versa as in the procedure of the Herbartians.

B. **Spread of Herbart's Influence.**

1. In Germany there were two centers of Herbartianism.

a. At Leipzig under Ziller (1865). The doctrine of correlation was narrowed into the doctrine of concentration and the implication of parallelism between individual and racial development was elaborated into the Culture Epochs Theory. Ziller also prefaced the four formal steps of Herbart by the preparatory step.

b. At Jena under Rein (1875). The pedagogical seminar introduced at Königsberg by Herbart was given a dignified place in university instruction, a course of study along Herbartian lines was worked out for the volksschule, and the "aim" (statement of the objective of the lesson unit) was inserted between the preparatory and presentation steps of the formal plan.

2. In the United States.—A group of young men from the normal school, Illinois, studied at Jena and returned to spread the new science of education (about 1890). Important traces of this movement are:

a. *On Content.*—History and literature have become important constituents of the elementary school course of study. History, before 1890 confined to the upper grades, limited to American history with patriotism as the sole aim, has been given a place in all grades, has drawn from Roman, Greek, Norse and other sources as well as American, and has added to love of country moral and social aims. Literature, from the Revolutionary War to 1890 very limited in scope yet getting 37 per cent of all school time, used solely to give practice in oral expression, has since drawn heavily from the library of children's

classics in the lower grades and from complete masterpieces in the upper grades, and has shifted emphasis to the moral and esthetic aims.

b. *On Method.*—The doctrines of interest (with new interpretations by Dewey and others), correlation, apperception, and the formal steps have had a wide vogue in American normal schools. The Culture Epochs Theory has permeated the work of the Clark University group, and readers for children have been constructed based upon the assumed soundness of the racial parallelism. Graduate seminars have also been established in a number of American universities.

QUESTIONS

(1) Who was Herbart? Describe or state his leading ideas as to education.

(2) Show how, according to the Herbartian theory, the development of moral character depends on instruction.

(3) What does modern education owe especially to Herbart?

V. **Educational Work of Froebel.**—An unhappy home environment, a deeply introspective and religious nature (which Froebel attributes to other children), intimate contacts with sub-human nature (which Froebel later, like Wordsworth, believed could give insights into human nature), attendance at the University of Jena in the days of idealistic and preëvolutionary philosophy, preceded his first teaching work. His actual teaching experience was gotten (*a*) in a Pestalozzian school at Frankfort, (*b*) as a private tutor of three children at Pestalozzi's institute at Yverdon, (*c*) as head of the experimental school at Keilhau, (*d*) as a teacher in Switzerland, during which time he formulated the ma-

terials for his last experiment, (*e*) as founder and leader of the kindergarten at Blankenburg. This kindergarten and others modeled on it were closed by the reactionary Prussian government in 1851.

A. **Froebel's Writings.**—Froebel was a prolific writer. The best exposition of the theoretical basis of his work is the *Education of Man,* written in 1826 to popularize the Keilhau school. The best application of his philosophy is the *Mother Play and Nursery Songs,* written in 1843, during the life of the kindergarten at Blankenburg.

B. **Froebel's Theory.**

1. The *aim* of education is development of the latent powers of the individual. All that man is ever to be, lies, however slightly indicated, in the child. If the child's original nature is "marred" (bad heredity), it must be redirected. If the child displays activities not true to his principle of inner growth (*e.g.,* is destructive rather than manipulative), these must be watched for and corrected. With this conception of the aim of education are closely connected:

   a. The Law of Unity.—The source of all created objects (including the child's mind) is God. Hence the growing tree, the forming crystal, the developing child, reflect God's plan, but under different manifestations. This is the basis of Froebel's belief that in observing and studying crystals he was getting valuable insights into human development. Less mystical applications of this doctrine of unity are: (1) the unity of knowing, feeling, and doing; these must be exercised in conjunction with one another, (2)

the unity in the child's development (continuity) which made any definite age (six in the volksschule, three in the kindergarten) too sudden a starting-point; education begins at birth—even before birth, for Froebel was groping his way towards the belief in heredity as an educational determinant (racial connectedness).

b. Froebel's Symbolism.—As a corollary of his belief that the Divine plan was immanent in all created objects, there followed the assumption that spiritual meanings lay behind all phenomena, even the most commonplace (*e.g.*, the game of hide-and-seek, the taste game). It was this belief which led Froebel to study carefully the untutored reactions between mother and child, and which makes the *Mother Play* a book that has given countless young women a beautiful symbolic insight into the heart of the child. A controversy has been waged around this symbolic interpretation. The critics of Froebel (Kilpatrick, Dewey, Thorndike, etc.) hold that a symbol for the adult is not a symbol for the child. The Froebelians (*e.g.*, Susan Blow and her followers) answer that an explicit symbol for the adult is a latent, implicit symbol for the child. Froebel has left a clear enough statement showing that he did not believe that the young child is conscious of spiritual values in his activities.

2. The *method* of education is self-activity, which is not to be confused with mere motor (manual or vocal or gross muscular) activity. When a child is creating ("making the inner outer"), he

is developing. Froebel resorts to symbolism to get a powerful sanction for creativeness in education: it is the most nearly divine attribute of the child, since the attribute of creativeness is inseparable from any concept of deity. Montessori calls this principle of method "auto-education."

3. The *environment* in which education should take place is a social one; the school is society in miniature. Froebel differs from Rousseau here and also from Montessori, the spirit of whose *case dei bambini* is intensely individualistic, growing out of her principle of liberty.

C. **Lines of Influence Emanating from Froebel.**—There are four lines of influence in present-day theory which proceed from Froebel.

1. *The Kindergarten Idea.*—The conception that organized development of children of pre-school age is essential is at least as old as Comenius. It was revived again by Oberlin in France, and by Owen in Scotland. But its philosophic basis was first formulated by Froebel. His play materials (gifts and occupations), his insistence on the simultaneous development of song, gesture, language, and constructive activity, and his conception of the school as a miniature society have persisted, even where his symbolism has been discarded. Some modifications, due to a better knowledge of the needs of children, have been

   a. The substitution of activities calling into play the larger muscular coordinations for those of Froebel; "little children like to do big things."

   b. The reproduction of modern rather than of primitive activities in the kindergarten plays.

c. Departure from the exact order in which play materials were to be used, which order with Froebel was assumed to have important disciplinary and symbolic value.

2. *Play in Education.*—While many before him had stressed the physical values of play, Froebel saw in it also important social and intellectual by-products. The whole movement for directed or supervised play aims to create a play environment rich in these other values.

3. *Handwork in Education.*—While handwork had been emphasized by others, *e.g.,* Rousseau (economic and democratic values), Locke (avocational, sedative value), Basedow (economic and democratic values), Pestalozzi and Fellenberg (economic value), the aim of such work with Froebel was different. It was a psychological aim, training in power of expression, the clarifying of impression through motor expression, the training of the mind through the hand. This has remained the objective of the work in wood, metal, leather, cardboard, clay, raffia, cord, etc., in all save strictly vocational schools.

4. *Nature Study in Education.*—Along with other influences, the Froebelian note here is to be found in the shifting of emphasis from a logical, classificatory study of minerals, animals, and plants with stress on technical terminology (the elementary science which developed out of Pestalozzian object-lessons) to a study of the growing plant (window-boxes, school gardens), the living and functioning animal (school zoos, pets, aquaria, etc.).

D. **Spread of Froebel's Influence.**—Only the institutionalization of his ideas in the school for very little

children can be here traced. It should be noted, however, that the lines of influence above noted made themselves felt in elementary and even in secondary schools. For example, the manual training movement under Cygnaeus in Finland (1866), under Salomon in Sweden (1877), in France (1882), in England (1887), is a phase of Froebelianism.

1. *In Germany.*—The kindergartens which had been closed by the reactionary government were permitted to reopen in 1860. But up to the outbreak of the World War they had made but little progress, developing outside the state school system.
2. *In England and France.*—The infant school had already arisen before the work of Froebel (see page 71). Nevertheless, the spirit of Froebel has leavened the work of the infant school in England and of the upper division of the école maternelle in France—the lower division which admits children at two being really a day nursery.
3. *In the United States.*—The imported infant school had developed into the primary department of the elementary school. It was the Froebelian influence which gave the name as well as the spirit to the American pre-elementary institution. Significant steps in this growth were:
   a. Private German kindergartens opened by immigrants in the "fifties."
   b. The first private English-speaking kindergarten opened by Elizabeth Peabody in Boston, 1860.
   c. The first private training-school for kindergartners opened in Boston, 1868.

d. The first public kindergarten opened as part of the St. Louis school system by Susan Blow and William T. Harris, 1873.

e. The attempt in all our states to amend the educational law to permit school districts to add this lowest rung to our educational ladder—in the midst of which movement we now are.

QUESTIONS

(1) Write two pages on the value of the kindergarten.

(2) Describe the origin and development of the kindergarten in Europe and America.

(3) What do you consider the most important principle advocated by Froebel? Explain.

(4) State and explain briefly Froebel's theory of education.

CHAPTER XVIII

THE SCIENTIFIC MOVEMENT IN EDUCATION

I. **Two Aspects of the Scientific Movement.**—These are (1) the *theoretical* side, which is best understood by an analysis of the argument for science as presented by Herbert Spencer, and (2) the *institutional* side, the actual introduction of scientific content and method into the schools of Europe and America.

II. **Background of the Movement.**

1. The scientific revival of the late sixteenth and seventeenth centuries was reflected in the sense realistic movement outside the schools, which reacted back on the schools (*e.g.*, Halle, Realschule, Academy, etc.). Yet the Renaissance-Reformation schools were not much affected.
2. The psychological basis of sense realism was elaborated by Descartes, Bacon, and Locke.
3. A new impetus was given to the importance of scientific content by Rousseau, and partially worked out by Basedow and the philanthropinists.
4. And again by Pestalozzi.
5. The nineteenth century was characterized by tremendous developments in pure science (astronomy, geology, biology, physiology, physics, etc.), and in the application of science to agriculture (cotton-gin), manufacture (sewing-machine), transportation (steamboat, locomotive), and to every phase of practical life.

6. This led to a new conception of liberal education and a demand that schools give the new content and the new method a conspicuous place in their work.

III. **Theoretical Emphasis by Herbert Spencer (1820-1903).**—Private training in a scholarly home, extensive reading, vocational experiences in architecture, engineering, and editorial work constituted the background which Spencer brought to his work. His educational philosophy, which popularized in England the best thought on education from Pestalozzi down, is best given in the four essays published under the title *Education* (1861).

A. **What Knowledge is of Most Worth?**

1. The aim of education is preparation for complete living.
2. Complete living consists in physical well-being for which a knowledge of physiology is requisite; in vocational capacity for which a knowledge of mathematics, physics, chemistry, biology, and sociology is requisite; in parenthood for which a knowledge of physiology, psychology, and ethics is requisite; in citizenship for which a knowledge of political, social, and economic history is requisite; in capacity to enjoy the finer things of life for which a knowledge of the sciences underlying the fine arts (physiology, mechanics, psychology, etc.) is requisite.
3. Besides the content value of science, there is its value as an instrument for training memory, understanding, judgment, intellectual independence, and the religious consciousness, in which respect it is superior to the study of languages.

B. **Intellectual Education, Moral Education, Physical Education.**—In these three essays, Spencer restated

many of the tenets of earlier reformers and gave vogue to some previously little known in England. For example:

1. Powers of observation to be cultivated.
2. Object-teaching to be stressed.
3. Learning should proceed through self-instruction and under the impulsion of interest.
4. Artificial punishments to be avoided: Spencer endorsed Rousseau's conception of punishment through natural consequences.
5. Hardening process in the physical upbringing of the child attacked (vs. Montaigne, Locke, Rousseau).
6. Endorsed culture epochs theory as a broad principle to guide in content and method.

IV. **Institutional Reflections of the Scientific Movement.**

A. United States.

1. The **elementary** schools taught only geography of the scientific subjects until the influence of Mann led to the addition of physiology, the Oswego Movement to object-lessons, the work of William T. Harris to elementary science, and the Froebelian influence to nature-study.
2. The **secondary** schools of the academy type introduced scientific studies, the English High School as it developed continued them, and the work was shifted from the bookish-demonstration basis to the laboratory basis in the last part of the nineteenth century.
3. In the **higher** institutions the "natural history" of the colonial colleges has developed into a body of separate sciences since the beginning of the nineteenth century. At first, experiments were performed by the instructor only, then (after 1850) by the students themselves. Special higher

schools devoted to science and its applications have been founded (engineering, military science, naval science, etc.).

B. Germany.

1. The **elementary** schools added scientific material to their curriculum under the impetus of the imported Pestalozzian influence after the Battle of Jena.
2. The **secondary** schools of the Renaissance (gymnasien) remained unaffected until the early nineteenth century, when some science was given a place. Other types of secondary schools which give the sciences a prominent place (realschulen, oberrealschulen, realgymnasien) have contested the monopoly of the gymnasien successfully, and strictly vocational schools above the elementary level have been friendly to scientific material as a basis for industrial activity.
3. The **universities** have added to the scientific spirit which first appeared at Halle, the laboratory method (begun by Liebig at Giessen, 1826), and higher schools of applied science (technische hochschulen) have arisen in close touch with the needs of industry.

C. France.

1. The **elementary** schools (lower and higher primary) introduced scientific content only after the Franco-Prussian War (1870), thus being later than the United States or Germany. The lower primary schools develop the material around drawing, handwork, agriculture, and geography while the higher primary schools have regular courses in the natural and physical sciences and in hygiene.
2. The **secondary** schools added science in the days

of the Revolution (1792-1799), but received the first definite impulse in this direction under the Consulate, when Napoleon (1802) built up a strong scientific program for the lycées. This material, however, was not a part of the classical course, but rather a new course. The next step was to require science even in the classical course (1814-1840), which provision met with opposition and the science work was then made optional. To-day there are four courses in the lycée, two of which give scientific studies a large place.

3. The **universities** practically ignored science before the Revolution, but special higher schools (*e.g.*, for bridges and highways, for mining engineering) had been established as early as 1747, the first higher technical schools in the world. After the Revolution, a number of important higher technical institutions arose, most of which are still in existence.

D. England.

1. The **elementary** schools did not have compulsory science study until 1900, but some science was taught in certain schools for which these schools were given subsidies between 1890 and 1900.
2. The first **secondary** schools to include science were the academies of the Dissenters, but these academies had ceased to play an important part in English education before 1800. The Renaissance secondary schools (public and grammar) remained uninfluenced by the new tendencies until after the government investigation of endowed schools (1868) when they introduced a "modern side." However, liberal subsidies to

schools which would introduce scientific studies encouraged many secondary institutions to undertake the work.

3. In the **universities** physical science found a place early (Cambridge) as a result of Newton's work, but the methods were bookish. It was not until about 1850 that biological science was added and laboratory methods introduced. A new type of higher institution, the municipal university (Sheffield, Leeds, Birmingham, Manchester, London, etc.) has done most for the advanced study of science in close relation to its practical applications.

QUESTIONS

(1) Write briefly on the origin and growth of the study of the natural sciences.

(2) What was Spencer's conception of the purpose of education? From this conception what argument for industrial education may be drawn?

(3) Give the essential features of Spencer's *Education*.

CHAPTER XIX

THE PUBLIC SCHOOL REVIVAL AND SUBSEQUENT DEVELOPMENTS IN THE UNITED STATES

I. Public School Revival (1835-1870).

A. Background.

1. By 1835, half a dozen states had some organization of common schools, a dozen others had erected state funds waiting to be disbursed to encourage local initiative, all the newer states had received a share in the national land grants both for common schools and for state universities.
2. By 1835, the private academy had become the chief type of secondary school, and with the monitorial school, the chief teacher-training institution.
3. By 1835, especially in New England, decentralization had progressed to the point where the school district had practically complete autonomy in school matters.
4. During the Revival, the Pestalozzian influence was coming over through visits of Americans to Europe and through the Oswego Movement. The Froebelian influence was also coming over in the form of the private kindergarten.

B. Work of James G. Carter.—As a school teacher, writer, and member of the legislature of Massachusetts, he agitated for

1. A normal school. Carter opened a private normal school himself, the second in America—the first having been opened by Hall in Vermont.
2. A law to vest in the town and not in the district the supervisory function with respect to common schools—passed but with compromise.
3. A law compelling each sizable town to support an English high school, and each large town a classical high school—passed but not rigorously enforced.
4. A law establishing a state school fund to be divided among towns meeting the state grant through taxation—passed.
5. A law establishing a State Board of Education—passed and Horace Mann made secretary (1837).

C. **Work of Horace Mann (1796-1859).**—As Secretary of the State Board in Massachusetts, Mann had no executive power; he was to collect and disseminate information, inspect schools, make recommendations.

1. The *means* used were first, the publication of annual reports, the seventh of which, describing the Prussian-Pestalozzian schools, has become a classic; second, lectures; third, the publication of the *Massachusetts Common School Journal.*
2. The *results* achieved, despite great obstacles, were: first, the carrying to fruition of Carter's program through the establishment of three state normal schools, the training of teachers in service and the increase in their salaries, the enforcement of the public high school law with a corresponding decrease in the expenditure of public money through private schools, the strengthening of the town committee law by making compensation of its members compulsory;

second, lengthening of the school year, improvement of school buildings, addition of physiology to the elementary course, humanizing of discipline, introduction of school libraries, and the elimination of religion save the reading of the Bible without comment.

D. **Work of Henry Barnard (1811-1900).**—The five phases of Barnard's contribution to the Revival were

1. As Secretary of the State Board in Connecticut, where he waged a losing fight against decentralization of control.
2. As first Commissioner of Common Schools in Rhode Island, where he succeeded in overcoming the traditional hostility to state action in education.
3. As State Superintendent of Common Schools in Connecticut, whither he was recalled, where he built up a strong state normal school, and encouraged local taxation.
4. As the scholar of the Revival. He published a *Journal of Education* in thirty-one volumes (1855-1881), "the most encyclopedic work on education in any tongue."
5. As first United States Commissioner of Education (1867), an office the need of which he had long urged, and the activities of which are indispensable to-day.

II. **Subsequent Developments in the United States.**—

A. **Public Normal Schools.**—This phase of the Revival eventuated in twelve state institutions in nine states by 1860. The first in New York was opened at Albany in 1844 under Principal David P. Page, author of one of the most widely read books on education (*Theory and Practice of Teaching*), who

lectured throughout the state to save the state normal school from the attempts of politicians to destroy it. Since 1895 the growth of public (state and city) normal schools has been rapid and has been accompanied by an equally rapid decline in the number of private teacher-training schools. The work of public normal schools has been reinforced by the development of pedagogy as a college and graduate university study.

B. **State Superintendents.**—New York, the first state to set up such an office (1812), had abolished it before the Revival. The office held by Mann in Massachusetts, by Barnard in Rhode Island and Connecticut, gave a new impetus to this phase of public education. By 1850, nine states had established ex-officio state school officers, and seven, regular school officers. New York restored the regular state office in 1854; among its prominent incumbents have been Victor M. Rice, who was active in the establishment of state normal schools and in the abolition of the rate-bill, which made the schools of the state free (1867), Andrew S. Draper, and John H. Finley. To-day every state has established this office under some name. The belief in expert supervision has shown itself also in the creation of the offices of county superintendents and city superintendents of schools, of which latter there are about fourteen hundred to-day.

C. **Free Schools.**—Even after state funds had been set up to encourage districts to establish and maintain schools, and after many districts had raised money in a variety of ways so that they might share in these state funds, there remained the rate-bill as a partial means of school support. This was a charge placed on parents *pro rata* (in proportion to the

number of children sent by each parent to school) and was designed to make up the deficiency in revenue. The cities abolished the rate-bill in many cases long before state-wide action was taken; for example, New York City in 1832. In New York, the schools of the state became absolutely free only in 1867; six other states had accomplished this earlier, but the conflict in New York was pivotal, and the principle "that the property of the state should educate the children of the state" was accepted without serious contest in the remaining states.

D. **Other Developments.**—The most salient of these can only be catalogued here.
   1. The growth of public high schools, begun in 1821, halting up to 1860, checked by the Civil War, rapid and nation-wide since 1880.
   2. The differentiation of courses of study in these high schools.
   3. Growth of vocational schools, some of which have shared in special federal aid—colleges of agriculture in the Morrill Act (1862), elementary industrial, home economics, and agricultural schools in the Smith-Hughes Act (1917).
   4. Extension of public school facilities through evening schools, lectures, classes for aliens who require training in English, etc.
   5. Expansion of the colleges and universities from institutions which in 1850 conferred an A.B. degree for completion of a course based on Greek, Latin, and Mathematics, to institutions which have established chairs in every important field of secular knowledge and which grant a great variety of degrees. An important event in this development was the founding of the first

distinctively graduate institution, Johns Hopkins, modeled on German lines (1876).

6. Opening of higher educational opportunities to women. In 1800 women could not enter any college in the United States. Emma Willard at Troy (1821), and Mary Lyon at Mount Holyoke (1837) opened seminaries, the first higher institutions for girls. To-day, eighty per cent of the non-Catholic colleges are open to women, while many special colleges are for women only.

QUESTIONS

(1) Show what contributions to education have been made by any *two* of the following: Henry Barnard, Mary Lyon, Edward A. Sheldon, Emma Willard.

(2) Tell when and by whom the first normal school was established in America; in New York. By what agencies is professional instruction for teachers given in this state (New York)?

(3) Mention conditions in the school work of to-day that may be traced to the influence of Horace Mann?

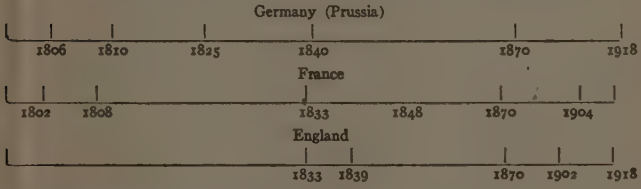
(4) In what did the success of David Page as an educator consist?

(5) Give, in chronologic order, six steps in the development of the school system of this state (New York).

CHAPTER XX

DEVELOPMENT OF NATIONAL SCHOOL SYSTEMS IN EUROPE

I. **Chronological Graph.**—The following graphs indicate the dates of significant developments during the nineteenth century in Germany, France, and England:



II. **Germany (Prussia).**

A. The first date in the graph (1806) represents the defeat at Jena by Napoleon and the growth of a powerful nationalistic spirit which is the keynote of nineteenth century Prussian educational history. A Department of Public Instruction was set up and Pestalozzian reforms introduced into the volksschulen. Teachers' Seminaries were established to insure a succession of well-trained elementary teachers.

B. The second date (1810) represents the standardization of work in the secondary schools (gymnasien) by setting up an examination to be passed by all teachers; this necessitated university preparation and led also to pedagogical seminars in the universities. Soon followed the institution of the leaving

examinations, success in which was the vestibule to the universities and the civil service. This date (1810) represents also Prussia's attempt to rehabilitate her university education by the founding of the University of Berlin. Napoleon had taken all the Prussian universities save three along the Baltic. Berlin was not so much a school as a place for investigation, research, and intense specialization by students and professors. The older universities when recovered, and new universities were patterned upon Berlin, and Johns Hopkins in America was founded on this model in 1876.

C. The third date (1825) marks the crystallization of the Prussian two-class school system:
   1. The volksschule, an entirely vernacular school for the masses (92 per cent of the population), covering the years from 6 to 14, on top of which some higher elementary or continuation schooling began to appear, and the teachers for which were trained in Teachers' Seminaries.
   2. The classical secondary school, covering the years from 9 to 18, leading to the leaving examination which in turn leads to the university or civil service. This school was intended for a small and carefully selected class (8 per cent of the population), and its teachers were government officials, university trained and state certified.

D. The fourth date (1840) represents the triumph of the reactionary spirit which had been gaining ground since the Congress of Vienna (1815), and which led in Germany as elsewhere to the unsuccessful revolutions of 1848. There are two sides to this:
   1. The framework of education was not much altered. In fact, various decrees strengthened

it; for example, the enforcement of compulsory attendance at volksschulen, the attempt to abolish all tuition fees there.

2. The spirit changed. Blind, military obedience, restriction of university freedom, compulsory Latin and Greek in secondary schools, and these on a linguistic drill basis, realschulen treated with disfavor, content in volksschulen cut to the rudiments and orthodox religious instruction ordered, Teachers' Seminaries ordered to train elementary school teachers, not educated men—these will serve as indices of the changed spirit. It was during this period that the kindergartens were suppressed in Prussia (see page 159).

E. The fifth date (1870) represents the changes incident upon unification and the new industrial demands.

1. Clerical control, which had crept in during the period from 1840 to 1870, was again subordinated to political control, though religious content remained. The building of a powerful state became paramount, and the volksschulen became institutions for combating the growth of social democracy.

2. *Realien* (scientific subjects) and modern languages replaced the earlier emphasis on Greek in the secondary schools. Realschulen (6 year course) and Oberrealschulen (9 year course) were given approximately the same standing as the corresponding six and nine-year classical schools—a process which had been begun in 1859. Science, commerce, technical work, modern languages, and government were stressed in the instruction of the leaders.

F. The sixth date (1918) represents the new stirrings

of democracy in Germany under the Republic. As in Austria, the reforms are directed to the building up of a ladder system approximating that in the United States, each school leading to the next higher, with capacity to do the work and pass examinations as the sole tests for continuance. This is the problem of the *Einheitsschule;* it calls for the abolition of the exclusive preparatory school to the secondary schools (*Vorschule*) and for articulation between the people's schools and the schools which lead to the universities. While definite religious instruction has been abolished from the German schools, the abolition has been protested against vigorously in all parts of the country.

III. **France.**

A. The first date (1802) represents Napoleon's Concordat with the Pope, which brought back the clergy and conventual orders driven out by the Revolution, and which restored primary education to them. It also stands for the promulgation of a law (1) establishing the secondary schools (communal collèges and lycées) on a standardized basis, and (2) establishing special higher schools (*faculties*) which replaced the old universities.

B. The second date (1808) represents further centralization by Napoleon through the creation of the University of France. This was not a teaching body, but an examining and inspecting body for all schools, primary, secondary (lycées and collèges), and higher (faculties). The closest American analogy is the University of the State of New York.

C. The third date (1833) represents the passage of the primary school law growing out of Cousin's *Report on the Condition of Public Instruction in Prussia.*

While the principles of both compulsory attendance and gratuitous instruction for all were absent from this law, it laid the foundation for present-day universal instruction in France. It provided for:

1. A primary school in every commune, to be supported by the commune save that a tuition fee was to be paid where it could be afforded. The content was to include, besides the three R's, weights and measures, French, morals, and religion.
2. Higher primary (really middle class) schools in towns and cities, with a practical content, but entirely vernacular.

D. The fourth date (1848) represents the overthrow of the monarchy through the forced abdication of Louis-Philippe and the ushering in of a short-lived republic, which passed into the Second Empire (1852-1870). This date may be considered the beginning of a reactionary attitude towards education, which persisted until the Third Republic (1870 on).
   1. The schools established by the law of 1833 fell under suspicion; religious and private schools were favored.
   2. The course in the department normal schools to train teachers for the primary schools was curtailed.
   3. Yet the recognized need of scientific studies for manufacture and commerce caused a stress on these as against the unfavorable attitude towards them in Prussia during the corresponding period.

E. The fifth date (1870) represents the defeat by Germany and the beginning of the Third Republic. As in Prussia in 1806, the need for rehabilitation has led to a powerful emphasis on the nationalistic ob-

jective and the completion of the most centralized and secularized system in the world.

1. To the law of 1833 have been added first, the principle of free primary and higher primary schools (1881), and second, the principle of compulsory attendance at primary schools (1882).
2. To replace the faculties of Napoleon, fifteen national universities have been created (1885-1896).
3. To the scant provision for a succession of trained teachers under the law of 1833 have been added (practically) two normal schools for each of the ninety departments, one for men, one for women.
4. Finally, France has carried secularization to a degree incompatible with the American conception of democracy by closing the free schools directed by the conventual orders, and thus giving the state a virtual monopoly in primary education (1904). The voters of the state of Michigan in 1920 defeated a state constitutional amendment which, if passed, would have set up the French standard in that state.

IV. **England.**

A. The first date (1833) represents the time when the British government made its first disbursement of public money for elementary education. This was £20,000 a year, and was to be divided equally between the two monitorial societies (Lancaster's and Bell's) for building school-houses, thus making these societies quasi-public agencies. This action of the government was itself the outgrowth of the Reform Bill (1832) which increased the electorate and gave point to the argument of liberals that education for citizenship was a public duty.

B. The second date (1839) represents (1) the augmentation of the government grant to £30,000, and removal of restrictions as to its use, so long as it was used for elementary education, and (2) the appointment of a separate committee of the Privy Council to administer the educational subsidies.

C. The third date (1870) represents the passage of the Forster elementary school bill, inspired by the Second Reform Act (1867) which, by reducing the property qualifications, greatly increased the number of voters. This provided

1. For the division of the country into school districts.
2. For the continuance of denominational schools to be known as voluntary or non-provided (since the buildings were not provided by the state), these schools to share in the government grants, and to teach religion, but under a conscience clause.
3. For the establishment of board schools (because under a public local board of education) wherever the voluntary schools did not meet the need, these schools to share in local rates as well as in government grants, and to exclude denominational instruction.
4. It did not incorporate either the principle of compulsory attendance nor the principle of gratuitous instruction for all.

The next year (1871) all religious tests for the university degree, which tests had survived from Tudor times, were withdrawn.

D. The fourth date (1902) represents the passage of the Balfour Education Act, a conservative measure to extend the benefit of the local rates to the volun-

tary schools. Besides doing this, however, it provided

1. A better administrative mechanism for both board and voluntary schools.
2. That instruction above the elementary level (*i.e.*, higher elementary instruction) be supported out of the grants.
3. That the Board of Education (which had taken over the functions of the Privy Council committee in 1899) pass on the work of the secondary schools (grammar, public, and other endowed types) and allow government grants to those deserving.

E. The fifth date (1918) represents the passage of the Fisher Education Act, which has (1) greatly extended the period of compulsory attendance, building on what had been provided in 1899, (2) conserved the motive for local and denominational initiative, avoiding the paternalistic French solution, (3) increased taxes for education, (4) opened the higher (secondary) opportunities to all capable children by a liberal system of scholarships and maintenance grants.

MISCELLANEOUS QUESTIONS

(1) Explain "humanism," "vocational training." In connection with each, name two persons associated with it in the history of education.

(2) Give an account of two of the following, using about a page for each: (*a*) the schools of the Jesuits, (*b*) the medieval universities, (*c*) the public schools of England, (*d*) the schools of Pestalozzi.

(3) Name and refer to its proper century one book on education by each of four of the following: Horace Mann, John Locke, Ascham, Milton, Fénelon, Froebel, Spencer.

(4) Name the authors of the following books and state for each of three of the books two matters of educational principle or practice inculcated in it: Orbis Pictus, Thoughts on Education, Leonard and Gertrude, Elementarwerk, Education of Man, Education.

(5) Name any point of similarity that is to be found in the educational ideas of Rousseau, Pestalozzi, Herbart, Froebel, and show how Herbart and Froebel applied the point in question.

(6) State some important fact concerning the work of each of *four* of the following educators: LaSalle, Abelard, Mary Lyon, Rousseau, Sturm, Spencer.

(7) Tell to whom we are largely indebted for each of *three* of the following: a science of pedagogy, illustrated textbooks, the beginning of normal schools in America, the kindergarten.

(8) Trace the development of education for girls and show how it has been affected by St. Jerome, Fénelon, Mary Lyon, Emma Willard.

(9) Show how education in the 18th and 19th centuries was directly influenced by *two* important political or social changes.

(10) Both Rousseau and Pestalozzi asserted that the development of the child should follow the order of nature. Show wherein they differed as to what the order of nature is.

(11) What is meant by object teaching? What psychological principle underlies it? Name two prominent advocates of it.

(12) Give the history of normal schools in the United States.

(13) Give the title and author of each of *four* important books (not textbooks) on education written during the 19th century. Show the particular value of each of *two* of these books.

(14) Give at least *four* facts of interest in the origin and growth of compulsory education.

(15) Write on the beginnings of primary education in modern times.

(16) Give an account of the Real School in Germany and show how it differs from the Gymnasium.

(17) Name three teaching societies in Europe and give approximately the date when each began its work.

(18) "All in all, the educational influence of John Amos Comenius has been greater than that of any other man of recent times."—Hinsdale. Justify or oppose this view. In either case consider the rival claims of two other great names in the history of education.

(19) Name educators (not now living) whose names are connected with the following respectively: the psychology of education; the study of the vernacular; humanism; trade education.

(20) Write on *one* of the following topics: Ascham as a teacher and his method of double translation, Basedow and the Philanthropin.

FALSE-TRUE TEST

Put a plus sign to the left of each of the following statements which you believe to be true. Put a minus sign to the left of each of the following statements which you believe to be false. If you do not know whether a statement is true or false, put nothing to the left of it. If you believe a statement to be partly true and partly false, put a minus sign to the left of it.

1. The invention of printing, the fall of Constantinople, and the growth of secular interests following upon the Crusades were important causes of the Revival of Learning.

2. The attitude towards the classics as educational material in both Italy and Northern Europe passed through the two stages of Broad and Narrow Humanism.

3. Except for the change from municipal to state control, the gymnasium of Sturm was identical with the present-day institution of the same name in Germany.

4. The chief secondary schools of England, Germany, and France to-day embody the stress on religion and the classics which is their heritage from the Renaissance and Reformation.

5. Luther in his *Letter* and in his *Sermon* expounded a conception of compulsory education different from that incorporated in the Massachusetts Law of 1647.

6. Elementary education benefited little from the Reformation in England because the movement came much later there than on the continent and enthusiasm for elementary education had spent itself.

7. The existing European schools took slight notice of the Realistic tendency, but it found lodgment in new types of schools such as the academies, the realschulen, and the University of Halle.

8. Locke and Comenius stood directly opposed on the question of pansophism.

9. Locke may be regarded as an eclectic in his educational theory.

10. The complete ladder system of schools outlined in Comenius' Great Didactic has been realized in America to-day.

11. In their emphasis on physical education, on contemporary foreign languages, and on moral training, Locke and Montaigne closely resembled one another.

12. It is possible to trace the influence of Rabelais on Montaigne, of Montaigne on Locke, and of Locke on Rousseau.

13. The academy in America differed from the academy in England because it was not an institution to train ministers, it did not stress Latin and Greek, and it was usually open to girls as well as boys.

14. The Society of Jesus was founded in 1540, more than a century and a quarter before the Christian Brothers.

15. While the *Conduct of Schools* is rigidly prescriptive, it has been frequently amended. Hence the Christian Brothers, unlike the Jesuits, have been able to modify their educational work to keep pace with new demands.

16. Anglican neglect of, as well as Catholic, Lutheran, and Calvinistic interest in, elementary education showed themselves in the American Colonies.

17. The "field" schools of the South afforded the only opportunity for the education of the poorer classes.

16. The American school of the three R's developed out of the early separate schools, one for writing and arithmetic, the other for reading.

19. The town school of Massachusetts began to decline with the rise of religious toleration, because then people not of the Congregational Church refused to send their children to the Congregational schools.

20. Federal land grants, begun in 1802, led to a rapid development of common (elementary) schools in all the newer states.

21. New York was the first state to establish a state educational board and to set up a state superintendent of schools.

22. The form which state subsidy of education has usually taken in America has been the granting of money from a state fund to local communities provided these communities match in whole or in part the state grant.

23. Since the movement inland of the population followed in a general way parallels of latitude, Michigan was slow in developing a state school system.

24. While sectarianism delayed the development of public schools in many places, it really accelerated it in New York City.

25. By the time Horace Mann left office in Massachusetts (about 1850) the district system had been abolished, three state normal

schools had been established, the state school fund had been doubled, to name but a few of his reforms.

26. The powers of the Massachusetts Board in Mann's time resemble closely those of the United States Bureau of Education to-day.

27. Basedow succeeded better than Francke in bringing the upper and lower classes together in the schools.

28. Spencer resembles Rousseau in his attitude towards punishment by natural consequences, the hardening process, and the extensive use of scientific content in education.

29. The increase in the per capita wealth in America after the Civil War, led to the passing out of the Pestalozzian-Fellenberg influence on higher education here.

30. The poverty following upon the industrial revolution in England brought into the field of charity education such organizations as the S. P. G. and the Sunday School Society.

31. The primary department of our American school system had its roots in the infant school movement of the first half of the nineteenth century.

32. Pestalozzi's principle "from the simple to the complex" has had a permanent influence on such subjects as arithmetic and geography; but it has been superseded in its application to such subjects as music and drawing.

33. The Pestalozzian movement in America between 1820 and 1860 was imported from Prussia; that from 1860 on was imported from England.

34. The germ of the culture epochs theory seems to have been formulated by Ziller; Herbart developed and elaborated it.

35. Froebel and Montessori are in agreement as to the aim and fundamental principle of method in the education of young children, they differ on the matter of social participation.

36. There is at present no legal obstacle in any of the states to the establishment of public kindergartens.

37. The amendment which went to the voters of Michigan in November, 1920, would, if passed, have put the schools of that state on the same basis as those of France so far as religious education is concerned.

38. Our federal government has spent large sums of money on vocational education through the Morrill, Smith-Lever, and Smith-Hughes Acts.

39. The Jansenists and Rousseau stood at opposite extremes in their view of the child's instincts and impulses.

40. Throughout the colonial period, the women who taught in the elementary schools were untrained for the work. This condition prevailed until the establishment of the first state normal schools.

41. Pestalozzi's influence on vocational education in America has shown itself along three lines:

(1) trade training for juvenile delinquents,

(2) woodwork in the upper grades of the elementary schools,

(3) manual labor in theological and other higher schools.

42. Until 1833, the British government spent nothing on elementary education, between 1833 and 1870 it made disbursements through private organizations, only since 1870 has it made grants to be spent by public boards of education.

43. Luther's appeal for religious education under public support and control has found realization in Germany. In England, France, and America, public support and control have been achieved only through complete secularization.

44. The Illumination prepared the way for Rousseau through its attack on authority and on existing institutions. It foreshadowed Rousseau also in its demand for betterment of the conditions of the peasants and workers.

45. Locke was an advocate of formal discipline, but he did not adduce the doctrine to support the position of Latin in the curriculum.

46. Dewey's criticism of the Herbartian "method whole" is based upon the fact that it is a lecture method, giving the child no opportunity to apply the knowledge he has gained.

47. The French lycée, the German gymnasium, and the English public school are essentially vestibules to the university. The American high school, on the other hand, has a two-fold function to discharge: (1) to prepare students for college, (2) to give additional training to those not going to college.

48. Oberlin and Owen were much nearer the present-day conception of infant education than was Wilderspin.

49. Beneath the educational theory of Pestalozzi lay the faculty psychology conception; Herbart, however, developed a theory independent of this conception.

50. Mulcaster, like Erasmus and Luther, strongly espoused the study of the vernacular in the schools.

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